

Reformed Church Messenger

Mittelmaß die beste Stange

Rev. A. Appel, D.D., July

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Editor.

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Theology and Criticism.

THE NATURALNESS OF THE MIRACLE.

The incarnation is the miracle of miracles. It is the central principle from which all other miracles flow. They follow necessarily from the constitution of Christ's person. Being what He is, His activity assumes miraculous form. Hence John calls miracles His "works."

In the incarnation we see the miracle under all its aspects. In one view it is supernatural; for in it we have the incoming into the world of a divine person from above the plane of the world. The eternal Word, who was with God and who was God, was made flesh. In another view it is contranatural; for the design of the incarnation is to introduce a principle that should work against the fallen order of the world. Christ assumed humanity as it lay under the power of the curse, in order that He might destroy the curse. But in still another view the incarnation is truly natural; for in Christ humanity is raised from its degradation and exalted to the perfection for which it was originally designed. The incarnation is at once supernatural, contranatural and truly natural.

This is true of every miracle. If we look to the agency by which it is wrought, it is supernatural; if we look to the immediate effect it produces, it is contranatural; but if we look to the result which it brings to pass, it is natural.

Take the miracles of Christ, and their naturalness is at once evident. He raises Lazarus from the dead. In so doing, He does not contravene any law of nature; for death is sometimes opposed to the true nature of man. Life is normal; death is abnormal; and the miracle that works deliverance from death is a restoration to the original, divine order of the world. So of all miracles of healing: they are designed to re-establish an order which has been lost.

"The true miracle is a higher, and purer nature, coming down out of the world of untroubled harmonies into this world of ours, which so many discords have jarred and disturbed, and bringing this back again, though it be but for one prophetic moment, into harmony with that higher." If it were anything else, it would be unnatural and in contradiction to divine order; and how could it be otherwise than ungodly? The world comes to its last, highest sense in the new creation in Christ; and when the power of this

new creation reaches down into the old fallen creation, shall that not be something truly natural?

It is just the naturalness of the miracle that makes it a type and pledge of the future glorified order of the world. As the transfiguration was an anticipation of Christ's glorification, so miracles are anticipations of the glorification of the world at the second advent of the Lord. They give us assurance of a time when sin and all its effects shall be destroyed and man shall reach the perfection for which he was originally destined.

AMONG THE QUARTERLIES.

The Presbyterian Quarterly and Princeton Review for October is a good number. There are some articles in it stronger than others, but what is lacking in depth is made up in variety. The translation of an article from Tischendorf on the New Testament text is good and timely. Christ preaching to the spirits in prison, by Aaron Williams, D. D., Leetsdale, Pa., is an interesting article on the passage, 1 Peter, iii. 19; "By which also He went and preached unto the spirits in prison, &c."

There can be no question, we think, that this passage has been wrongly interpreted through fear of appearing to endorse a Romish error. Even Dr. Williams takes pains to tell us, that he does not believe in Purgatory, or anything like it; but he must be true to the exegesis of the passage, and accordingly comes to a different conclusion from many of his Presbyterian friends. The passage means, according to Dr. Williams, nothing else than that when Christ died on the cross, He went into Hades, and during His three days' abode there He preached the Gospel there to the spirits in prison—those who perished by the flood. "All that is really taught, however, is, that Christ preached the Gospel to the antediluvians in Hades, who were once disobedient (unbelieving) in the days of Noah, while the ark was preparing."

This is a mysterious passage. It gives meaning to the article of the descent of Christ to Hades. We learn from it, that Christ in His disembodied state went into the world of departed spirits; that He was there not as a mere sufferer, or spectator, but that He preached the Gospel; for that is the meaning of the word *euaggeliste*. It seems a little strange for a writer in the Presbyterian Review to take this view. Of course the writer sees nothing wrong in speaking freely of Hades. In our Church some have sought to throw discredit on the article of the Creed on the descent into Hades.

But here is the word of God, and we presume this will not be gainsayed.

The article on the Recent Spiritualist Philosophy in France, translated from the *Revue des deux Mondes*, gives a very favorable report of the philosophical activity in France. That nation is not entirely engrossed, it would seem, in fashion, frivolity, and preparing to retrieve their fortunes.

The Future of Philology, by Prof. March, of Lafayette College, and the article on College Libraries are both excellent. The notice of Contemporary Literature is carefully prepared. We think this Quarterly has improved since the union of the old Princeton Review and the Presbyterian Quarterly. It lacks none of the ability of the former nor of the freshness of the latter.

The Methodist Quarterly lays itself out in its book-notices and religious intelligence. The danger is that that department may grow into the Review and the regular articles become a sort of appendix. The first article in the October number is on the approaching Centennial. 2. Dr. Bender on the New Testament Idea of Miracles. 3. Cheap Transportation. 4. Withrow on the Catacombs, and 5. John Murray, the Father of American Universalism—secular and religious pretty equally balanced, altogether the articles occupying eighty-six pages instead of one hundred and sixty. But this Quarterly certainly deserves praise for its extensive book-table.

The Baptist Quarterly for October contains: 1. Elements Essential to a True Theory of the Atonement, notice of Bushnell's last work. 2. The Diversities of the Apostles. 3. The Catechumenate. 4. The Kingdom of the God of Heaven. 5. Biographical and Bibliographical account of Dr. H. A. W. Meyer. 6. The Mutual Relation of Baptist Churches. 7. The Higher Education of the State, and 8. Short book-notices. This stately Quarterly comes in a size larger than other Reviews, except the American Church Review, which is like it except in color, the former being green, the latter brown.

The article on the Diversities of the Apostles is in the line of the later views on New Testament Theology. In another article, we may notice the *Bibliotheca Sacra* for October, a good number.

The Mercersburg Review was printed more than a week ago, and bound too, but for some reason we cannot understand, some delay occurred in sending it out.* The Quarterlies are all late, with one or two exceptions, this quarter.

* The delay was occasioned by the absence of two of the officials in the Publication Office in

Communications.

For the Reformed Church Messenger.

WHO IS NOT STUPID?

A few weeks ago we noticed, in the "Messenger," that somebody called the Germans of Pennsylvania dull, or even stupid. The worthy and venerable editor, who has fought many a hard battle for the honor of the German name and for the success of our denominational interests, as a matter of course, felt constrained to repel this unfriendly and unwarranted reflection. It is at best anything but pleasant to be reminded of our faults and shortcomings under any circumstances, but especially so when we have reason to consider ourselves as free from blame, and as acting in accordance with the high problems of our mission and destiny; and hence we might perhaps be tempted to grow a little warm if some neighbor, not having the fear of our sensitiveness before his eyes, should dare to taunt us by saying that we do not show ourselves quite as shrewd and as wide-awake as some other people. Yet, happy are we, if we can keep cool under such provocation, and can profit by the unfavorable hints, taunts, reflections, and opinions of our neighbors. Much wiser would this be, to say the least, than to get out of humor, and perhaps to prove by ocular demonstration, that we are not capable of inquiring, in a rational way, into the cause of the unfavorable judgment passed upon us.

Now, instead of asking the question—Who is stupid? and thus taking a narrow and personal view of what may be regarded as a most comprehensive and far-reaching subject, we prefer asking—Who is not stupid? for the purpose of making some general reflections that may be of some benefit to all.

Anglo-Americans no doubt sometimes presume to deal with us in a sweeping way and to treat us with a lofty air, just because, in the practical issues of the day, we do not always run with them at the same speed, and because also they have largely gained on us in the extent of their resources and the prominence of their position. These are facts that can hardly be expected to be very grateful to our feelings, but the wisest plan is no doubt to look them squarely in the face and to improve by their lessons. Have we not been slow and heavy, or dull, in meeting the de-

attendance on the Synods, and of a third, who had to answer the undenyng summons of the civil court, so that only one was left to manage the affairs of the office for nearly a week. Of course his hands were more than full!—EDITOR.

mands of the times? And did we not lose immensely in numbers, and in wealth, and in influence, and in power, just by failing to see clearly what was needed to make us a leading factor in American Christianity and life? It seems to us that, if we look impartially at our want of well-endowed educational centres, such as might be compared in a measure at least with the broad foundations of the Fatherland, and our comparative helplessness and poverty in the work of general beneficence, it should not surprise us much if we are regarded by our more progressive and enterprising neighbors as being somewhat dull, or even stupid, in discovering and carrying into effect the proper measures of a truly intelligent popular activity. Perhaps it would be the better part of valor to make a clean breast of the matter, and confess that in this thing the Yankees have outrun us and gotten the victory, because they acted more in accordance with the circumstances, and made better use of their time and resources than we did.

But is not such a confession an acknowledgment of our folly and an undue exposure of our weakness to the gaze and criticism of others? We may answer to this question that all are at liberty to throw stones at us who have their constitutional or national weaknesses as well as we, better be careful lest their tone of self-exaltation be much brought down by being reminded that they are men of like passions and follies with us, and that perhaps in some things we have proven ourselves much wiser than they. The race is not always to the swift, nor the battle to the strong. If Anglo-Americans have outrun us in aggressive, practical energy, we have been slightly in advance of them in the revival of theological thought and culture, and, if we are allowed to judge them by their own conduct and deliverances, they are just now fairly beginning to see the value of creeds, and measures, and customs, which we always cherished and maintained as of primary importance. And if we are not much mistaken, our way of dealing with the broader theological issues of the age, which some of them were slow to comprehend and appreciate, will contribute quite as much toward solving world-historical problems as anything they have done in their own more tangible, matter-of-fact way. And to this we might add that much of the intellectual and theological culture of the Anglo-American mind is due to the influence of the comprehensive scholarship and profound thought of the Germanic race, which is largely in the van of modern learning and on a full equality with the most gifted nationalities. But let us not commit folly by over much boasting, though we may have much room and cause for doing so; rather let us address ourselves heroically to the work of correcting our own errors and overcoming our own defects, for in that way will we most likely win the good opinions of those who now taunt us with the charge of stupidity, and gain the essential element of triumphant success.

Nationalities like individuals are

not always the most successful on the practical arena, because they are the most gifted. The ancient Greeks perhaps never had their equal in dialectic skill and intellectual force, and yet they failed to maintain their national independence just for want of some of the more potent elements of national unity and power. The Germanic race has suffered much from the same cause, while it, like the gifted sons of Hellas, has enriched the world with the products of its transcendent genius. Truly, in view of such facts, we can afford to keep cool, when some, who are profoundly ignorant of these things, talk wildly about our stupidity. Only let us guard against the folly of speaking just as blindly about them, as they may happen to speak about us. The position of affairs in this country particularly demands, that there should be a generous recognition of all the elements of national greatness and efficiency that enter into the composition of our American life and character. Narrowness on this point can only rest on a species of dullness of the most stupid kind, failing as it does to comprehend the nature of a state of things that is as tangible as the nose on a man's face. But who is not sometimes dull and stupid? Who does not sometimes fail to get a correct idea of the relative value and importance of things? Hence the necessity of learning from each other; and doing justice to each other's merits and demerits. Any sort of self-sufficiency will not fail in the end to come to grief.

And as regards the Germans of Pennsylvania in particular, we have it from New England authority, that these have more brains than all New England taken together. If we were not an interested party, we might perhaps find it proper to endorse this flattering opinion; but we are fully satisfied simply to say, that there is no lack of brains of a high order, and that only development is needed to bring out the full force of its quantity and quality. It may appear heavy and dull yet, to our more practical neighbors; but let the "sleeping giant" once come to full consciousness, and he will no doubt display powers that no other nationality here represented does possess in the same degree. There must, however, be a waking up first as any one may easily see, who is himself at all conscious of the issues involved in the case, and if this waking up will not come, it matters little how capacious our craniums may be, and with what amount of brain they may be filled up, as regards our share in the control of the colossal movements of the day. Ideas we have given to others, and that we are likely to continue to do, of a distinct and peculiarly broad philosophical cast, no matter whether as a body we shall ever reach such a position of intellectual activity, as by natural endowment we are capable of; but may we not hope, that the whole mass of the Germanic element will still do justice to itself, and to the memory of its honored ancestry, by waking up fully to a sense of what is required by the situation, and thus show what Teutonic calibre can do on the arena of American life.

I. E. G.

For the Reformed Church Messenger.

VACATION ITEMS.

BUTLER, PA., October 26th, 1874.

MR. EDITOR:—After spending a pleasant vacation of several weeks with friends east of the mountains, in this State, I will write you a few items from thence, which may probably interest your numerous readers.

I left Butler on the morning of July 31st, and after about twelve hours of railroad locomotion, arrived safely at Everett City, in Bedford county, my native place, which I had not seen for nine years. As we traveled via Freeport, Blairsville, and Huntingdon, we were permitted to see some picturesque mountain scenery—scenery well calculated to attract the attention of one, who, for several years past, had viewed the beauties of nature, principally only in the shape of dense forests and fertile prairies in the Great Mississippi Valley. The contrast was sensibly noticed. Although we never grow weary looking over extensive prairies, with their fine farms abounding in luxuriant vegetation; fruitful orchards, gardens, and vineyards; and many pleasing curiosities of nature; yet the mountains—the grand old mountains, with their rugged spurs, deep canons, and overhanging crags, raising their lofty summits toward the sky, captivate our soul with their grandeur, and inspire our minds with heavenly thoughts of the Infinite. The scenery along our way has occasioned so much comment, poetry, and song, that I will waive all description of it at present.

The day after my arrival, I called on Rev. H. Heckerman at Bedford, our former esteemed pastor, who confirmed us, with a large catechetical class, at Pleasant Hill Reformed church, east of Bedford, several years ago. On account of the very feeble state of his health, he was compelled, a few years since, to quit preaching, and allow another minister to labor in his field. Though very weak, and almost reduced to a skeleton, he assists his son a very little in the drug business which they conduct. May the Lord bless him in his afflictions, and restore his health, if agreeable to His will!

On the 8th and 9th of August, I attended preparatory and communion services at the Brick church in Friend's Cove, near Charlesville. Rev. W. M. Deatrick, the pastor, preached on Saturday, and D. N. Dittmar from Pattonville, a student in the Theological Seminary at Lancaster, on Sunday. The meetings were interesting, the audiences large, and the able discourses well appreciated. Rev. Deatrick has labored zealously and acceptably among this people about thirteen years. I am credibly informed that none of the Sunday-school scholars in the above-named congregation have died during that time. Is there another instance of the kind among our Sunday-schools?

At Everett, I met Rev. M. H. Sangree, who has an important field of labor in and around this beautiful place. Next I visited Rev. E. D. Shoemaker at Pattonville. He, at present, has quit preaching with a view of restoring his health. The charge was making arrangements to secure a regular pastor. At this place, also, we attended an interesting Sunday-school picnic.

I would remark, that each of the above-named brethren and a few others, contributed to the orphan cause, by taking a picture of St. Paul's Orphan Home.

During our rambles, we visited the great coal mart of Cumberland, Md., and the adjacent mountains and valleys of West Virginia. I also visited the Old Stone Fort near Everett, erected by Gen. John Piper in 1777. I stopped awhile at the Bedford mineral springs, where many from the cities spend the summer months in pursuit of health and pleasure. The Duquesne Greys from Pittsburg, encamped there several days, but their presence was poorly appreciated by the citizens of Bedford and vicinity. His excellency, Gov. Hartranft and family were among the celebrities that rusticated there a short time in July.

On the morning of the 31st of August, I took my final leave of these grand old hills—the many endearing scenes of my childhood—bade my friends farewell, and hastily proceeded to this place, where I arrived safely in due time, and immediately resumed my duties in the school-room. E. H. D.

For the Reformed Church Messenger.

REPORT

On the State of Religion, adopted at the late Synod at Bethlehem, Pa.

Beloved Brethren in the Lord:— Another Synodical year has been brought to a close with its varied labors, enjoyments, and sorrows. The time embraced within it, though apparently short, comprises a large section of human life. With its termination we are brought nearer to the invisible and mysterious sea, that has never been sounded, or explored but by Him, who created it. We should be thankful that we, as ministers and officers in the Church of Christ, have not only been protected and preserved, but have been permitted to share so largely in the loving-kindness of our Divine Father. The continuation of our lives is evidence that He, upon whom we are absolutely dependent for all things, has still further work for us to do in the sphere in which He has placed us. The constraining power of Divine love should inspire us with a disposition and determination to undertake and accomplish great things for the welfare of the Church, which is so dear to His heart.

The life of Christ, the Incarnate Son of God, was a wonderful life. It revealed itself in forms of humility, and patience, and meekness, and sympathy, and benevolence, and suffering never before witnessed on earth. To bring men into union, communion, and fellowship with Himself, and to enable them to exhibit His temper and Spirit amidst all the trials, temptations, perplexities, provocations, and difficulties of life was the design of His supernatural mission and work. To profess faith in Christ is one thing, and to let Christ dwell within us as the supremely governing, guiding, moulding, sanctifying power is quite another. When filled, inspired, and impelled by the Spirit of Christ, we become ministers of power,—commend ourselves to the consciences and hearts of men,—and, thereby, bring the world into the obedience of the faith of the Gospel. No outward authority growing out of the supposed dignity of the ministerial

office, without the enthronement of Christ in the heart, will ever command the respect, or secure the sympathy and confidence of mankind. Christ's preaching was sustained and enforced with a spirit in harmony with God the Father's, and, therefore, its power to awaken and save has been felt by all nations, and has reached down through all the long centuries, that have succeeded His advent. All creeds and dogmas of the past, valuable as they may be, can only be rightly interpreted and appreciated as we stand in Christ, and are thoroughly imbued with His Spirit.

The reports that come up to the Synod from the different Classes, contain many indications of real Church prosperity. Christ has been preached as "the Way, and the Truth, and the Life." Men have been taught that faith in Christ—cleansing by the blood of Christ—and renewing by the Spirit of Christ, are the essential necessities of the soul, for which the Gospel makes ample provision. All ordinances and sacraments are but the means by which the living forces of Christ's infinite love and grace are brought into contact with the soul, and the soul, through the power of this love and grace, brought, with all its complex susceptibilities and intellectual activities, into complete harmony with the will and purpose of Him that must rule forever.

Catechetical instruction has received increased attention. Throughout the churches there seems to be a growing determination on the part of the pastors to make the children familiar with the precious doctrines embodied in the Heidelberg Catechism, and to impress upon their minds the delightful assurance, that, by the true recognition of their baptismal obligations, they can say, "our only comfort in life and in death consists in the fact, that with body and soul we belong unto our faithful Saviour, Jesus Christ."

The Sabbath School cause has perhaps received a larger measure of attention during the past year, than in any previous year of our Church history. On the part of many there seems to be beginning to be entertained a right apprehension of the true nature and design of the Sabbath School. It is not an organization separate from the Church, or independent of the Church, or antagonistical to the Church, but it is the Church itself, acting through some of its members for the spiritual culture of its own children, and of all others, who may come within the sphere of its influence.

The Sacrament of the Supper has been faithfully administered throughout our bounds. In many churches the communion seasons have been more solemn than in previous years. The revelation of Christ's grace through His broken body and shed blood, as symbolized by the bread and the wine, is well-fitted to fill the soul with the deepest solemnity—the warmest gratitude—and the profoundest humility. To be without emotion when Christ crucified is set before our eyes, is to be guilty of sin of the deepest dye.

Whilst our church privileges are great, and many are being added to the Church, it is to be lamented that our Christian benevolence, while it has been somewhat increased, has not been displayed according to our ability. Our members have not yet realized what the gospel charity

teaches, that they are but stewards of God, and that their time, and talents, and wealth belong to Him, and are to be employed for the extension of His kingdom and the promotion of His glory. Because of the want of a proper spirit of benevolence our educational and missionary operations are sadly crippled. As a Church we ought to be in advance of many other Churches in these departments of Christian effort. But we are not. It is the law of Christ's kingdom that the liberal soul shall be made fat. Until we come more fully under the dominion of this law, and aim to spread the gospel through our land and through the world, our church life will be but a partial, feeble, and distorted thing. Our healthful growth and true development, as a Church, will be proportioned to our fidelity in complying with the commands of our risen and ascended Lord and Saviour. We save ourselves in trying to save others.

Let us not forget, in our summary review of the past year, the names of honored ministers who, having finished their course, have gone to receive their crowns. We recall the venerable names of Rev. Jacob Dahlgren and Rev. P. S. Fisher, both of them for many years faithful ministers and fathers in our Church. These beloved brethren have gone to their rest like shocks of corn fully ripe. Their works of faith and labors of love will not be forgotten by Him, who commissioned them to preach the everlasting gospel.

Brethren, while death is thinning our ranks, and God's call is ringing in our ears the solemn warning, "Be ye also ready!" it becomes us to be diligent in business, fervent in spirit, serving the Lord. In this life we are apt to take superficial and narrow views of Christ and the system of truth which He has revealed. The grace of Christ does not exhaust itself in any one denomination, but, like the atmosphere, it encircles the earth, and makes ample provision for the millions that live upon its surface. We give evidence of comprehending Christ, just in proportion as we are possessed and animated by a wide, Catholic charity. We are not the only ones that are following the pillar of cloud by day and the pillar of fire by night to the promised inheritance. Millions of others are marching forward, illuminated and warmed and cheered by the same advancing column. Let us embrace them in Christian sympathy and love! May God grant us, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in our hearts by faith, that we, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge—that we may be filled with the fulness of God!

And now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us—unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

EDWIN H. NEVIN,
THEODORE APPEL,
WM. M. LANDIS,
O. L. SCHRIEBER,
A. HERSH,
Committee.

For the Reformed Church Messenger.

RELATION OF THE CHURCH TO THE SUNDAY-SCHOOL.

The following is the substance of the remarks of the Rev. Dr. A. H. Kremer, in introducing the discussion at the late Synod on the question: "What relation should the Church sustain to the Sunday-school?"

"The topic that has been assigned me in this discussion, must be regarded as of vital importance. The vast majority of the children composing our Sunday-schools are members of the Church by baptism—the lambs of Christ's fold. Accordingly, in all their Christian instruction and training, whether in the family, the Sunday-school, or the catechetical class, they must be viewed as members of the same Christian household. The Sunday-school, therefore, to meet its legitimate end, should stand in a vital relation to the congregation, in its culture and worship. It must not be an independent organization, even in the remotest degree. It must have no other head than the pastor of the church under his care, or such as he, whom the Consistory may appoint for such service.

And even with such consistorial appointment, the pastor's presence must place him at the head of the school, in the conduct or direction of its devotional services. These services should, in the main, partake of the same character and spirit as those of the stated worship of the sanctuary. This, we regard as of essential importance, to insure large success in this department of Christian work.

Nothing must be allowed, that would, in any way, alienate the feelings of our children from, or diminish their interest in the appointed worship of the Christian congregation. The hymns, the prayers, and the Scripture lessons, should be of the same character and order, as those of the regular Church services. For this, the book of "Hymns and Chants," arranged by the late Dr. Harbaugh, and published by the St. John's Reformed Church, Lebanon, and the "Companion of Praise," by the Rev. Mr. Van Horn, pastor of the Reformed Church, Dayton, Ohio, are, we think, well suited. They contain but little, if any of the sentimental emptiness, of so much of our so-called Sunday-school psalmody; as for example, "I want to be an angel," etc., which the misguided young warbler never can be, or "A little child lay dying," etc., and much of like flippant character. How different, how Gospel-like, how Christ-like, are, on the other hand, such hymns as:

"Dear Saviour we are Thine,
By everlasting bands;
Our names, our hearts we would resign,
Our lives are in Thy hands."

Or
"Oh for a thousand tongues to sing
My great Redeemer's praise."

Or
"There is a fountain filled with blood,
Drawn from Immanuel's veins," etc.

To sever the Sunday-school from the congregation, even in a partial degree, is doing violence to what is, and must be an organic whole. It is a tearing asunder of what God hath joined together. The voice of the great Shepherd is,

"Suffer little children," etc.

"Come in the sacred embrace of covenant privileges, for of such is the kingdom of God."

Christ is their Head and Life, as really and truly as that of the oldest and most experienced saint in His holy Church, as truly as the newborn infant is a member of the family, in which it needs the same family care and nurture. They are engrafted into Christ by a new birth of water and the Spirit, and dedicated to the service of the Triune God, in whose knowledge and fear they must be trained, and trained in a way to draw their minds, and enlist their heart's warmest affections towards the central life and work of the Christian congregation, at whose altar they were laid in the arms of Christ.

Selections.

ASHAMED OF CHRIST.

Ashamed to confess Christ? Ashamed, dear friend, to acknowledge before the world that God is your King, Christ your Saviour, the Spirit your Comforter?

Ashamed to renounce worldliness, and to own that hope and peace and joy reign in your heart, and that this open avowal is their first fruit?

Ashamed of Jesus, who, toiling under the very instrument of His own death, with bleeding back and thorn-scarred brow, was buffeted and reviled for you and me?

Ashamed of Him, who, innocent Himself, bore such a shameful death, as malefactors bear who justly suffer for their crimes?

Ashamed of God! yet not ashamed, day by day, to live upon His bounty, eat and drink of His provision, enjoy the comforts of His bestowment, and breathe the air made fresh and pure by His care, without one thought save of self alone?

Ashamed of God and Christ? on the last day, amid the glories and the terrors of the judgment, what will such excuses avail before the Judge, Saviour no more?

How pitiable, how mean, how most contemptible of all offered on that solemn day, will be this excuse, "I was ashamed to confess Thee before men!"

HE SAVES TO THE UTMOST.

He was eighty-four years old when I first knew him. He was very infirm and poor, and without my knowing it, had come to stay a year with his grandson, who lived in my congregation. During my first visit to him I learned, that many years before he had been very dissipated and careless, but now seemed very penitent. He read the New Testament a great deal, prayed much, and seemed very anxious about the eternal welfare of the soul.

He knew that he must die soon; that his soul must live forever in happiness or misery; and he seemed very anxious to secure the former and escape the latter. He knew that Christ was an Almighty Saviour, but could not believe that He could save him after so long a course of sin against light and knowledge. I tried to dispel that doubt; told him again and again, at repeated visits, that Christ was not only able but willing, to save unto the uttermost; and that he was not beyond that. But he remained in just this state of mind for weeks together.

I stated the case to one of my

elders, and, I thought, did not get any help from him, and took good care that he should not see the old man. The elder said to me, "Well, he knows that he must die, and he don't want to go to hell. He has lived all his life—and God has given him a long one—in sin, and now he wants to give the poor, miserable remnant of his days to God, and thinks to go to heaven at last. I think a life given to God, through faith in Christ, is the way to secure eternal life." "Yes," I said; "but we have no right to shut heaven against any poor soul that wants to come in God's way."

I soon after this saw the old man, and then he told me that thirty years before he had heard an eminent minister of the Gospel, who had been in his grave twenty-five years, say, that if one did not become a Christian in early life he could not when old. I told him he was surely mistaken; the minister alluded to, I knew would never say so. He might have said there was little likelihood of it, but he had never said it was impossible. It was not so. God said differently; all the declarations and invitations of the Gospel were contrary to it. "Come unto me, all ye that are heavy-laden," was the invitation without limitation.

After this he seemed less troubled, rested on Christ, and was admitted to the Church on confession of his faith in Him.

I learned from this incident, which happened early in my ministry, to be very careful in all my expressions, to be sure that I could not be misunderstood. And in my pastoral work, before entering a house, it was my invariable custom to offer a brief, silent prayer for the direction of the Holy Spirit.

THINGS THAT LAST.

Let us now look at those things that "will never wear out."

"I have often heard a poor blind girl sweetly sing, 'Kind words will never die.' Ah! we believe that these are among the things that 'will never wear out.' And we are told in God's own book to be 'kind one to another, tender-hearted, forgiving one another.'"

The word of the Lord will never wear out. Though the grass shall wither, and the flowers fall away, the word of the Lord endureth forever. (1 Peter 1: 24, 25).

The life of the righteous will never wear out. They will live in the world to come as long as God shall live; but the death of the wicked will last forever.

The joys of the kingdom of heaven will never wear out. The people of this world soon die; but the enjoyments of that world will never end.

The crown of glory will never wear out. The crown of the winner in the Olympic games soon faded; the crowns of kings all wear out; but the crown of glory will never fade away. (1 Peter 5: 4).

"The 'New song' will never wear out. We hear sometimes that some of our tunes are worn threadbare; but that will never be said of the new song."

Which will you choose? the lasting, or that which wastes away? The things of time or of eternity? Will you choose wealth, honor, fame, or the joys of heaven, eternal life, the crown of glory and the "new song?"

May God enable us to make a wise choice; and, with Joshua, may we choose to serve the Lord!—*Christian Treasury*.

LOVE—CHRIST'S—MINE.

If I were left to rest my hope of a loving recognition on the part of the Master, when I came to the gate of heaven, upon my love to the Master, I believe I would lie right down in despair. True, He requires my love; my love is that without which all protestations of attachment to Him were good for nothing; but nowhere in all His blessed Bible does He say that my love to Him is the foundation of my hope.

My hope rests, blessed be His name, on something better than that—something not so fickle, something not so easily affected by every fluctuation in my spiritual atmosphere. It rests upon His love to me. "Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." This is solid rock, unchanged by storms, moveless by waves of affliction, inviolable as the promise and oath "in which it was impossible for God to lie." True, He requires my profession of loyalty to and confidence in Him. "Believest thou that I am able to do this" (viz.: save thy soul)? "Simon, son of Jonas, lovest thou me?" But after I have made this profession most sincerely—"Yea, Lord, Thou knowest that I love Thee"—what does He say? "Rest in thy love as the basis of hope?" Nay, verily; He says, "Follow me!" As evidence that I take Him at His word, my love is invaluable. As foundation of my hope and joy, it is utterly worthless.

I take it, the believer is never so completely destitute in his own eyes of any worthiness or claim for any mercy whatever, founded upon his loving service of the Master, as when the sanctifying Spirit is just putting the last finishing touches to the image of Christ upon his soul, and bringing out every lineament in perfection, as He "presents him faultless, before His presence with exceeding joy."—*Herald and Presbyterian*.

THY KINGDOM COME.

Three words! Weighty, instructive, monitory words! Characteristic of the prayer; characteristic also of the Author. The first lifts the thoughts upward. Reminds us of the presence, of the relationship, of the name. Corrects the selfishness which spoils and drags downward the prayer even of the regenerate. Bids us think of God, and lose ourselves in Him. The second reminds us of a great system, a magnificent organization, as of some vast Empire of lives and souls, of ages and universes, of eternities and infinities, high above us, deep beneath us, before us, and behind, in which we are nothing, yet which is everything to us, in which to have a place is glory, for which to be allowed to pray is the highest honor, and the highest dignity of the creature. The third bids us exercise this honor this dignity, at once. Here, as we kneel, as we utter the petition in church, or house, or chamber, we are doing an act which implies a Divine worship, we are putting the hand to a work which is all God's, we are claiming a franchise, and a citizenship, and a

priesthood, not of earth, but of heaven.—*Rev. C. J. Vaughan, D. D.*

CHRISTIANITY FOR ALL.

Christianity is meant for all men. It makes its appeal not to that in which men differ, but to that which they have in common—to those primary instincts, sentiments, judgments, which belong to all men as men. Therefore it is no unreasonable demand to make, that the man of science, when judging of the things of the Spirit, shall leave his solitary eminence, and place himself among the sympathies and needs which he shares with all men, and judge of the claim which religion makes on him, not from the exceptional point of view which he shares only with a few, but from that ground which he occupies in common with his poorest, least scientific brothers. In asking this, we are not asking that he should place his higher faculty in abeyance, and employ a lower, in order to weigh and accept a religious truth. The logical or scientific faculty that by which we discern logical, mathematical, or scientific relations, is not the highest exercise of reason. The knowledge of the highest things, those which deeply concern us, is not attained by mere intellect, but by the harmonious action of understanding, imagination, feeling, conscience, will; that is, of the whole man. This is reason in its highest exercise, intelligence raised to its highest power; and it is to this exercise of reason we are called in apprehending the things of God.—*Selected*.

TROUBLE.

Trouble; care; sorrow; we all know that they are different, one from the other, and we all know what they mean. Trouble is involved in the other two, but in itself, standing alone, is, perhaps, harder to bear than when thus allied. Troubles! who that looks on these lines has not known what they are! Only on a little child's face we see no marks of these effects of sin.

A dear young friend poured out her store to me the other day. They were real; and she had my sure sympathy; but it seemed to me she dwelt most on the fact that no one knew how much trouble she had to bear. She only spoke for us all. No one does know, and it is better so; yet we have a sort of wish that others appreciate the magnitude of the load.

Another sweet young face turned to me, showing the brave effort to look cheerful, just beginning the experience of a new relation in life, with the old question: "Don't you think the little troubles are harder to bear than the great ones?" And so it goes. Each day repeats the story—"Man that is born of woman, is of few days, and full of trouble."

But to some, in the Providence of God, there is permitted to come at one blow a whole avalanche; in one instant dropping with its crushing, freezing, appalling weight right down into the human heart. Overwhelmed then, is that soul; motion for deliverance is impossible; it can only lie there, and if it lifts itself to God, can only say, "All thy waves and billows are over me." It turns its face to the wall; no human words are wanted. Have you ever felt this?

This is not care, or sorrow. But "out of the depths," God brings His own. The baptism will leave its mark. How plainly I see it on some I know. Tears; scars; but the wounds cut to the very vitals. Think what the healing must be!

Once, when communing with one of these into whose soul a sword had pierced, the old text was repeated: "The heart knoweth its own bitterness." Then out of that heart, into the face, came the radiant glory of the scar, followed by the words: "I think the other part of the verse equally true and beautiful, 'A stranger intermeddled not with its joy!'"

Yes, that is a sacred joy. Only those who have felt it, know it. Perhaps peace is better for some than joy. So we have the "peaceable fruits" too.

"The name of the Lord is a strong tower, the righteous runneth into it, and is safe." Get into it, run into it, dear troubled ones, and you are safe. One writes to me, one who always seems to live in the Region of Calms, one who never has far to run when the storms do come, one whose troubles have been frequent and deep; "The bitterness is past, God grant it may never return. I can now say Do you hear that sweet song from the strong tower? Is not that sweeter than any song of the mermaid or ocean-shell: 'Out of the depths?' Glorious triumph of grace!"

As a little child hides its face in its mother's lap, and has its cry out, so He who knows our nature says, for our comfort, "No chastening at the present is joyous." Only let us stay very close to Him, inside the Tower, until we can lift up our faces, look about, catch His smile, and then manfully meet the storm and take up the cross. And even if ever after our "visage be marred," we may also thus be more closely conformed to the Divine image of Christ Jesus our Lord.—*N. C. Presbyterian*.

JESUS!

Jesus! How does the very word overflow with exceeding sweetness, and light and joy, and love and life; filling the air with odors, like precious ointment poured forth; irradiating the mind with a glory of truths in which no fear can live; soothing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace; shedding through the soul a cordial of immortal strength! Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all our weakness, the supply of all our wants, the fulness of all our desires!

Jesus! melody to our ears, altogether lovely to our sight, manna to our taste, living water to our thirst, our shadow from the heat, our refuge from the storm, our pillar of fire by night, our morning star, our Sun of righteousness. Jesus! at the mention of whose name every knee shall bow and every tongue shall confess. Jesus! our power; Jesus! our righteousness; Jesus! our sanctification; Jesus! our redemption; Jesus! our elder brother—our blessed and only Redeemer. Thy name is the most transporting theme of the Church, as they sing going up from the valley of tears to their home on the mount

of God; Thy name shall ever be the richest chord in the harmony of heaven, where the angels and the redeemed unite their exulting, adoring songs around the throne of God and the Lamb. Jesus! Thou only canst interpret Thy own name, and Thou hast done it by Thy works on earth and Thy glory at the right hand of the Father.—*Dr. Bethune.*

GOOD ADVICE.

1. See that your religion makes you a better son, or daughter, a better clerk, a better student, a better friend, a better workman.

2. Do not set yourself up as a standard. Shun all censoriousness. Remember that each one "to his own Master standeth or falleth," and not to you.

3. Let nothing keep you away from the Saviour. Never be tempted to stay away from Him by unbelieving doubts, by past neglect, or present fear, by anything. Be more intimate with Him than with any earthly friend.

4. Never rejoice in your own strength. A child, looking up to Jesus, is stronger than a strong man armed. Be resolute in looking to Him alone for strength.

5. Show by your life what grace can do. There is no language in the world so eloquent as a holy life. Men may doubt what you say, but they will believe what you do.

Finally. Do not be discouraged if you fail in everything. If you were perfect, what need would you have of a Saviour?

WOMEN AS HOUSE-BUILDERS.

"Every wise woman," says an old, wise writer, "buildeth her house." But by this we are not to understand, that women are only wise as they are house carpenters or mechanics. Many a man has a roof over his head, and rooms to sit in and sleep in, who yet has not a house, in the sense of this old writer. A literal habitation, or dwelling is not what he refers to. He means family, or household. A wise woman buildeth up her family, blesses her household, doing them good, not evil, all her days. But "a foolish one," on the contrary, "plucketh it down with her hands."

This matter is so important, that God has caused many Biblical allusions to be made to it, and also, in one instance, a whole chapter to be taken up with it. Looking at the lowest form of a wife's and mother's influence, that of pecuniary economy, we see how a wise woman can, in this sense, "build her house;" being "like the merchant's ship, bringing her food from afar." Will there also be domestic tranquillity? Yes, "if she openeth her mouth with wisdom, and in her tongue is the law of kindness." In the treatment of her husband, she is a queen over his happiness. Our English ancestors understood this when they used to say, "She either makes or mars."

As to the training of children, a mother's every movement, word, look, or tone, is a vital lesson given. A child may be schooled in a room with benches and a rod; but his training goes on at home. Excuse the father? No; but the mother's permanent presence is like the constant dropping that wears a rock.

It is a miracle when the well-being of a family can stand against the folly of the wife and mother.

Those of her own sex, or the other, who would drag her from her home domain out into public life, in order, as they say, to elevate her to her true sphere, are sadly astray. Her true sphere is not in building up nations directly, but indirectly, through the family. Families are what all nations are made of. Her position, then, is already many-fold more important than it would be at the polls. There she could vote only singly. But at home, if she is intelligent, discreet, and wise, she can vote as many times as she has sons, in addition to her husband. She presides where all the voters come from—the house, which bears the impression of her handiwork, from cellar to garret; from the lowest foundation stone to the highest coping or chimney top. So that it is not only required of a steward, that a man be found faithful, but also of a stewardess, that a woman be found so too.—*N. Y. Observer.*

"SHE HATH DONE WHAT SHE COULD."

Our Lord praised few on earth, but He commended one for doing something which you and I can do: "She hath done what she could!" I often think He praised her for that to encourage us all to do our best. Men—hard Pharisees—misunderstood and sneered at poor Mary's broken box of alabaster; but He, for whom she broke it, recognized, appreciated, and accepted the oblation! and still true as ever is the parable of the broken box; for "the sacrifice of God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise!" Many a heart's sweet fragrance, and capacity for precious gifts and graces, would never have been known, but, like Mary's box, that heart was broken for Christ. Then the words came home to it with a sweeter, diviner unction. It had nothing else to offer, so it offered that—the sacrifice of God, which is a broken spirit; and that broken, and contrite heart, which man may ridicule, but Thou, O God, wilt not despise!—*Selected.*

COMMUNION WITH GOD.

The knowledge of God is gained, as the knowledge of man is gained, by living much with Him. If we only come across a man occasionally, and in public, and see nothing of him in his private and domestic life, we can not be said to know him. All the knowledge of God which many professing Christians have, is derived from a formal salute, which they make to Him in their prayers, when they rise up in the morning and lie down at night.

While this state of things lasts, no progress will be made if they offer stated prayers seven times a day instead of twice. But try to bring God into your daily work; consult Him about it; offer it to Him as a contribution to His service; ask Him to help you in it; do it as to the Lord, and not to men. Refer to Him in all your temptations; go back at once to His bosom when you are conscious of a departure from Him, not waiting until

night to confess it, lest, meanwhile, the night of death overtake you, or, at best, you should lose time in your spiritual course.

In short, walk hand in hand with God through life, (as a little child walks hand in hand with his father over some dangerous and thorny road,) dreading above all things to quit his side, assured that, as soon as you do so, you will fall into mischief and trouble. Seek not so much to pray as to live in an atmosphere of prayer, lifting up your heart momentarily to Him in varied expressions of devotion, as the occasions of life may prompt, adoring Him, thanking Him, resigning your will to Him, many times a day, and more or less all day; and you shall thus, as you advance in this practice, as it becomes more and more habitual to you, increase in that knowledge of God, which fully contents and satisfies the soul.

THE PROOF.

He that fears the Lord of heaven and earth, walks humbly before Him, thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience, is sorry with all his soul when he comes short of duty. He walks watchfully in the denial of himself, and holds no confederacy with any lust or known sin; if he fail in the least measure, he is restless until he has made his peace by true repentance. He is true to his promises. He is just in all his dealings, charitable to the poor, sincere in his devotions. He would not deliberately dishonor God, although secure of impunity. He hath his hopes and his conversation in heaven. And he dare not do anything unjustly, be it ever so much to his advantage. And all this because he sees Him who is invisible, and fears Him because he loves Him.

On the other side, if a man fears not God, he can commit sin with presumption, drink, swear vainly or falsely, commit adultery, lie, cozen, cheat, break his promises, live loosely, though at the same time he may be studious to practice every ceremony, even to scrupulous exactness, or may perhaps as stubbornly oppose them; though such an one should be baptized every day, or declaim against it as heresy; though he fast all Lent, or feast out of pretense of avoiding superstition; yet, notwithstanding these and a thousand externals, or conformities, he wants the life of religion.—*Matthew Hale.*

DILIGENCE SAVING A SHIP.

The London Missionary Society had resolved to build a missionary ship. One of the missionaries who was going out in her had been the Sabbath-school teacher of Abel Baker. He knew what a good blacksmith he was, and he got him engaged to make one of the anchors and chains for the ship, for he knew it would be well made. The vessel is finished and furnished, and has gone on her way nearly to the end of her first voyage in safety. Now she encounters a fearful storm. The wind is driving her right on toward a rocky island in the Pacific ocean. All on board hear the roar of the breakers in the distance. Unless the vessel can be kept from drifting, she will

soon be dashed to pieces, and all on board must perish. What is to be done? Above the howling of the storm the captain's voice is heard, crying, "Let go the anchor." "Ay, ay, sir," is the ready answer of the crew. Away goes the anchor to the bottom of the sea. For a moment the vessel stops drifting. But will the anchor be able to hold her? No. A huge wave strikes the ship, a loud crash is heard, the chain is snapped, and the ship is drifting again toward the breakers. "Let go another anchor." It goes and fails like the first. A third is tried, but with no better success. There is one other left. This is a smaller one than any of the others, and the chain is a good deal lighter. They all look at it in doubt and fear. It doesn't seem worth while to try that slender thing, when the heavier chains had snapped like thread. "Try it, try it," says one of the missionaries; "my old scholar, Abel Baker, made it, and I know it is made in the best way that a chain can be made."

Away goes Abel Baker's anchor. It is their last hope. If that fails, then they are gone. How anxiously they watch the result! It has reached the bottom. It holds. The ship stops drifting again. But will it continue to bear the strain upon? The vessel rises and falls amidst the swelling waves. The chain swings backward and forward, but the anchor holds. The chain doesn't snap. The vessel is held steady till the storm is over, and they are all saved. The anchor and the chain that Abel Baker made "with his might" saved that ship, and the lives of the missionaries and the crew.

We ought all of us to learn the lesson of diligence, because it is commanded by God, as well as because it is for our own good.—*S. S. Visitor.*

A STRANGE SCENE IN A COURT OF JUSTICE.

Many of us remember the story told by Professor Wilson, in his own tender and vivid way, of the two hostile Highland brothers, William and Stephen, reconciled at their father's grave. In a city no farther from home than Bridgeport, Connecticut, a recent trial for assault and battery was made memorable by an incident almost equally worthy of Wilson's pen, and we wish we could see it described as he would describe it. Two brothers, named Adams, residents of Westport, who had lived on bad terms with each other for several years, finally came to blows. Both made complaint before a trial-judge, and both were convicted of breach of the peace. Dissatisfied with this, they appealed, and at the next session of the Supreme Court the jury failed to agree in the case of one, but found the other guilty. Judge Foster, grieved, as a man, at the spectacle of two warring brothers, and humanely anxious to stop further litigation in the future between them, called the men before him, and talked to them in a strain of serious but kind reproof. He briefly reviewed their difficulty, and showed the absurdity of this quarrel, and then appealed to their self-respect, their relationship, and their sense of moral responsibility, to let this unnatural enmity go on no longer.

"M., you claim you have always

used your brother well?" questioned the judge.

"Yes, sir."

"And he has always abused you?"

"Yes, sir."

"B., you claim that you have always used your brother well?"

"Yes, sir."

"And he has always abused you?"

"Yes, sir."

"See," continued the judge, "you are both to blame, and no jury can decide which of you is the worse."

Then he warned them solemnly, and even tenderly, of the folly of doing as they had done, and charged them, by all they held sacred never to go to law on any difference again. He pointed out to them the beauty of harmony and peace, and urged them, then and there, to pledge friendship and brotherly kindness for all coming time.

Gravely, as if reading a printed covenant, he pronounced the words: "You, M. Adams, do you promise on your part that you will be friends in future with your brother?"

"I will," said M., earnestly.

"You, B. Adams, do you promise on your part that you will be friends in future with your brother?"

"I will," said B., with equal earnestness.

"Then shake hands!" said the judge, and as the softened brothers grasped each other's hand, spectators and members of the bar, already thrilled by the words they had heard, felt their eyes moisten and their hearts swell.

Judge Foster himself was deeply affected when the offenders both audibly invoked God's blessing on their reconciliation, and his voice trembled as he said to the convicted one, "Then I impose on you the lightest sentence of the law, and a fine of one dollar, and I discharge your bond."

Is it too much to say that of all present at that remarkable scene, none went away who were not better for having witnessed it? May the blessing of peace-makers rest upon that judge, and the God of peace keep those re-united brothers in life-long love!—*Watchman and Reflector.*

OUR CROSSES.

"No man hath a velvet cross," was Flavel's assertion years ago, and it is just as true now as then. Only He who giveth it to us, and he who beareth the cross, knoweth its weight. God only knows the strength needful for every burden. When we have felt that we were sinking under the weight of some great sorrow, His hand has been placed beneath us to lift us. Sickness, pecuniary losses, the loss of our loved ones, weigh heavily upon us. Separation in this world from those that are dear to us, often saddens our hearts beyond endurance had we no strength but our own. To be misunderstood by the multitude, to be misrepresented by the many, and to be maligned, if only by a few, are all crosses which we are loth to bear; but when we remember that for each cross there is a new star for our crown, we should welcome them, or at least be able to say, "Thy will be done." Christian brother or sister, do you bear your cross as becometh the child of God? Do you, by your patience and trust, lead others to say, "Surely there is

something in the religion of Christ to sustain the sorrowing or oppressed?" Let us think of these things and live for His glory.

TRUE PRAYER.

To present a petition is one thing; to prosecute a suit is another. Most prayers answer to the former; but successful prayer corresponds to the latter. God's people frequently lodge their petition in the court of heaven, and there they let it lie. They do not press their suit. They do not employ other means of furthering it beyond the presenting of it. The whole of prayer does not consist in taking hold of God. The main matter is holding on. How many are induced by the slightest appearance of repulse to let go, as Jacob did not! I have been struck with the manner in which petitions are usually concluded: "And your petitioners will ever pray." So "men ought always pray (to God) and never faint." Payson says, "The promise of God is not to the act, but to the habit of prayer."—*Nevins.*

EDITING A NEWSPAPER.

We never could see the virtue of the boast, which is so often made by the papers and magazines, that so large a portion of their pages is original. Such originality is often maintained to the detriment of the paper. The best exchanges of our acquaintance are by no means those, which have the greatest amount of original matter. There is more of editorial tact and talent required to make proper and practical selections, than is put in requisition by the production of the vaunting original papers, who seem to consider originality as the only requisite for a good periodical. A good newspaper is always dependent upon other resources than its own. And the boast of a periodical, that it is entirely original, is too often like the boast of a library, if it should claim to have the production of only one author.—*Exchange.*

Children's Department.

THE PEACH AND THE SPARROW.

A little boy called Jem Roberts was sent to weed in a gentleman's garden. While there he saw some very fine peaches on a tree which grew upon a wall, and was strongly tempted to pluck one.

"If it tastes but half as nice as it looks," thought he, "how sweet it must be!" He stood for an instant gazing on the tree, while his mother's words, "Touch nothing that does not belong to you," came quickly to mind. He withdrew his eyes from the tempting object, and with great diligence went on with his work. The fruit was forgotten, and with pleasure he now saw he had nearly reached the end of the bed which he had been ordered to clear. Collecting in his hands the heap of weeds he had laid beside him, he returned to place them in the wheelbarrow which stood near the peach tree. Again the glowing fruit met his eye, more beautiful and more tempting than ever, for he was hot and thirsty. He stood still, his heart beat, his

mother's command was heard no more, his resolution was gone. He looked around; there was no one but himself in the garden. "They can never miss one out of so many," said he to himself. He made a step—only one; he was now within reach of the prize; he darted forth his hand to seize it, when, at the very moment, a sparrow from a neighboring tree called aloud, "Chep, chep," but which seemed to his startling ear to be "Jem, Jem." He sprang back to the walk, his hand fell to his side, his whole body shook, and no sooner had he recovered himself than he went from the spot.

In a short time afterward he began thus to say to himself: "If a sparrow could frighten me thus, I may be sure that what I was going to do was very wicked."

And now he worked with greater diligence than before, nor once again trusted himself to look on the fruit. The sparrows chirped again as he was leaving the garden, but he no longer fled at the sound.

"You may cry 'Jem, Jem,'" said he, looking steadily at the tree in which several birds were perched, "as often as you like—I don't care for you now; but this I will say, I will never forget how good a friend one of you has been to me, and I will rob none of your nests again."

Oh, may all the young watch and pray that they enter not into temptation, and ever remember the admonition, "Thou God seest me!"

THE ROYAL GEORGE.

Many years ago an English fleet lay at anchor in the roadstead at Spithead, near Portsmouth, England. The finest ship in that fleet was "The Royal George." She was the admiral's ship and carried a hundred guns.

Just as every thing was on board, and she was ready to go to sea, the first lieutenant discovered that the water-pipes were out of order. In order to repair them, it was not thought necessary to put the ship into the dock, but only to heel her over till that part of the hull where the pipes were was brought above water.

Heeling a ship over is making her lean over on one side. The larboard, or left-hand guns are run out from the port-holes as far as possible; and then the starboard, or right-hand guns are run over toward the other side. This makes the vessel heel down toward the water on one side, and rise high out of the water on the other.

A gang of men from the dockyard were sent to help the ship's carpenters. The workmen reached the pipes of "The Royal George," and made the needed repairs. But, just as they had done so, a lighter, or large open boat, laden with rum, came alongside.

Now, the port-holes on the lower side of "The Royal George" were nearly even with the water before this lighter came near; but, when the men began to take in the casks of rum, she heeled over more and more. The sea, too, had grown rougher since morning, and water began to rush in through the port-holes.

The carpenter saw the danger, and ran, and told the second lieutenant that the ship ought to be righted at once. But the lieutenant was a proud young man, who did not like to be reminded of his duty; and so

he said to the carpenter, "Mind your own business, and I will mind mine."

But soon the danger increased; and the carpenter went to him a second time, and told the young man, that, unless "The Royal George" was instantly righted, all would be lost. Instead of taking advice, the foolish youth, thinking that the carpenter was meddling with what did not belong to him, again told him, and this time with an oath, to go about his business.

At last the proud second lieutenant began to see that the carpenter had been right, and that the danger was very great. He ordered the drummer to beat to quarters; that is to say, to summon every man to his post; but, before the drummer had time to give one tap on the drum, the ship had heeled over more and more.

And now the men scrambled down through the hatchway to put the heavy guns back in their places. But ah! it was too late, too late! The water was rushing in. She was filling up rapidly.

Before help or rescue could be had, down went "The Royal George," carrying with her the admiral, officers, men, and numerous visitors who were on board, to the number of nearly a thousand souls!

The gallant ship was lost, with all on board, because a young man was too proud to take advice. See into what perils a stubborn, unyielding pride may lead one.—*The Nursery.*

HOSPITALITY.

One day Tommy rushed into the kitchen, crying out, "Mother, mother, there is an old woman down in the road sitting on a log; shall I set Pompey on her?"

"Set Pompey on her!" said his sister; "what for?"

"Oh! because," answered Tommy, looking a little ashamed, "because—perhaps she is a thief."

"Go out, Esther, and see if the poor woman wants anything. Perhaps she's tired with a hard day's travel among the mountains," said the mother.

Esther ran down the green, and peeping through the gate, saw the woman resting under the shade of the old oak tree.

"Should you like anything?" asked Esther.

"Thank you," said the old woman; "I should be very thankful for a drink of water."

Esther scampered back to the house, and soon procured some cold water from the well; and hastened with it to the poor traveler.

"I thank you," she said, after drinking. "It tastes very good. Do you know what the Lord Jesus once said about a cup of cold water?"

Esther was silent.

"I will tell you," He said, "Whoever shall give to one of His people a cup of cold water only, in the name of a disciple, he shall in no wise lose his reward. May the Lord Himself bless you, little girl, as I am sure I do."

And a happy feeling stole into the young child's bosom at the old woman's words, for the blessing of the poor upon her.—*Children's Friend.*

The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of a great action is gone, like the bloom from a soiled flower.

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Nov 26, '73—177 A.

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Oct. 21, '74—3t. A.

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All the hard trials and sufferings endured only bring out more clearly that all things work together for good to them that love God.

Reformed Church Messenger.

PHILADELPHIA, NOVEMBER 4, 1874.

SPECIAL CONTRIBUTORS.

REV. D. GANS, D. D., Baltimore, Md.
REV. T. G. APPEL, D. D., Lancaster, Pa.
REV. F. K. LEVAN, Pittsburgh, Pa.
REV. J. H. DUBBS, Philadelphia, Pa.

The sources of the contributions in each case is indicated by one or more initial letters.

For terms see Sixteenth Page.

To Correspondents.—Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it. They will save themselves and us much trouble by observing this rule. Unaccepted manuscripts will not be returned.

To Subscribers.—When monies are remitted, and the date following the name on the direction label is not changed within three weeks thereafter, please notify the publishers. These in arrears will please examine the date and remit the amount due.

OUR ALMANACS FOR 1875.

The English edition of our Almanac for 1875 made its appearance a few weeks ago. The German one has also since followed. The Publication Board is prepared to fill orders, and the rates at which they are furnished will be found in another column. We do not claim for them perfection. They are, however, the result of an earnest effort to meet the wants and subserve the interests of the Reformed Church. Besides furnishing the astronomical calculations, usually found in an Almanac, they contain a large amount of useful matter, and much valuable statistics.

We trust our brethren generally will interest themselves in their circulation. Laymen also should aid in the same work. A copy of the one or the other edition should be in every family of the Church. They may find access to many also, who do not ecclesiastically belong to us. Their circulation will do good. It should, therefore, be as extensive as possible. This can be accomplished in various ways. Let the orders for them be sent in as early as possible, before the field becomes preoccupied by secular Almanacs.

OUR FUTURE.

Under the sanction of the Synod, the Board of Publication purposes making some important changes in the "Messenger" at the close of the present year. They will all look to an enlargement of the interest and usefulness of the paper in the sphere it is intended to fill, and to the consequent more efficient advancement of the true interests of the Church. The details have not yet been definitely settled. In due season, a full announcement of particulars will be given. In the meantime, new subscribers need not hesitate to send in their subscriptions. All that will be received between this and the 1st of January, accompanied with the cash in advance, will have their credit to commence with that date, whilst the paper will be sent to them from the time the subscription is received.

We trust our friends will improve the present opportunity to add to our circulation, as well as to collect and forward past dues. We greatly need,

and trust, will receive their hearty sympathy and earnest co-operation. Their interests, as well as ours, as these are bound up with the prosperity of the Church, will be thereby promoted. Let the motto be: "All at it, and always at it." United energy and effort will insure success.

HISTORICAL ADDRESS AT SYNOD.

The address before the Historical Society of the Reformed Church in the United States, was delivered, during the annual sessions of the late Synod at Bethlehem, Pa., by the Rev. Joseph H. Dubbs, pastor of Christ Reformed church of this city. The audience present was large, and manifested a deep interest in the address. The speaker unfolded in very clear terms, the object and aims of a Historical Society of the Reformed Church in the United States, and presented a number of most forcible reasons, why such a society should be fully sustained. The address was most happily conceived, and its sentiments were most appropriate and handsomely expressed. The speaker was evidently master of his subject, and brought forth many thoughts new and fresh, which failed not to elicit attention and have, we believe, produced a most salutary impression, such as shall serve to awaken a fresh and deeper interest in the object and aims of the association.

We are gratified to be able to state, that the address is to be published in pamphlet form. It should have a wide circulation, and will, we believe, be generally read with deep interest, especially by such as have a taste for historical reminiscences and researches.

The Society held a meeting in connection with the occasion, at which the business requiring attention was transacted. The Secretary will doubtless furnish for our columns some account of the proceedings.

NOT A PROVOKING MISNOMER.

Our Western contemporary, in a brief reference to the annual sessions of the three Synods of the Reformed Church east of the Ohio, held during the month of October, names among the rest the "Synod of the Reformed Church in the United States." In doing this, it adds in a parenthesis, the words, "a provoking misnomer." The impatient spirit thus evinced, we have seen cropping out on other occasions, in the same quarter. We do not see, that there is anything provoking in the title; or that it is rather presumptuous, as the phraseology is in some instances; or that it is even a misnomer.

We have sometimes felt it to be somewhat awkward in the altered circumstances of the Church, in late years, and it is an exemplification of what may grow out of the fact of a body assuming, at the outset, a general title, when it is probable, that, in the course of time another body may be formed out of a portion of itself, or other similar bodies of the same religious denomination may grow up along-side of it. The title itself, however, has a history, and when the force of this fact is felt, it ought to repress our impatience, however

awkward its local and limited application may appear to be.

The name was appropriated long before any of the other Synods had an existence. The title was given by our forefathers to the first Synod of the Reformed Church organized by them in this country. The name has been naturally and necessarily retained ever since, even though other Synods have grown up along-side of it, and some have been organized out of portions of the territory originally covered by it. It is the name of the mother Synod, and has thus become venerable by age. It cannot be parted with, without doing violence to our respect for the past. Besides this, its property, which is held under this title, might be jeopardized, were it changed to something else. We do not see how the change can be safely made, even though it might be desirable on some accounts to effect it. It, moreover, has still connected with it, about one-half of the membership of the whole Reformed Church in the United States, and about one-third of its ministers and churches, to say nothing of its comparative wealth.

THE LATE SYNOD AND ITS PLACE OF MEETING.

The Synod of the Reformed Church in the United States brought its late annual sessions to a close on Tuesday evening of last week, at 11 o'clock, when it adjourned to meet in General Convention in the First Reformed Church, Lancaster, Pa., on Wednesday evening, November 4th, 1875. They were fully attended and more than usually harmonious. On points, with respect to which a difference of sentiment prevailed, the discussions were carried forward with a becoming spirit of mutual forbearance and Christian courtesy, whatever degree of earnestness was manifested. The impression, in this particular respect, which the brethren carried away with them, we believe, was favorable, and will be pleasantly cherished.

A number of the subjects, which engaged attention, are vitally connected with the best interests of the Church, and there seemed to be generally manifested a desire to dispose of them, in a way that would secure the most favorable results. Some idea of their nature can be gathered from our usual running report of the proceedings commenced in our last issue, continued in the present, and to be completed in a subsequent one.

The Synod was kindly entertained by the members of the Reformed Church and other citizens of Bethlehem. Their hospitality will be long gratefully remembered by those, upon whom it was bestowed. The Reformed church of the place, under the efficient labors of its pastor, Rev. Isaac K. Loos, is in a very prosperous condition. They have a fine church edifice, of large dimensions, affording every necessary accommodation for the wants of the congregation. Its prevailing style is gothic, with a tower in front, crowned with a lofty steeple, and containing a large bell, of most excellent tone. The general arrangements of the audience chamber are neat and comporting with the churchly element, as this has pre-

vailed generally in our older Reformed churches in this country.

Bethlehem itself is a very old town. It was founded about a century and a half ago, by a Moravian colony. They, for a century or more, had exclusive possession of the town and of a large portion of the surrounding country. It forms the centre of that religious denomination in this country. Here are located its celebrated schools, and the various houses for the accommodation of the orders that exist among them. The denomination is too well known to need any special description. Traces of their peculiarities are to be found, especially in the older portions of the town.

Within the last half a century, the tide of public improvements has reached the vicinity, and eventually constrained the colony to throw off its exclusiveness, and permit others to occupy the territory in common with them. Since then, the town itself has much improved and largely extended its dimensions, and appearances indicate, that its limits are not soon to become definitely fixed. All around important appendages are springing up, which, together with the town, contain from ten to twelve thousand inhabitants. What is known as South Bethlehem, which was but a village a few years ago, is itself no unimportant town. It has large steel and iron works, and is the seat of the University, founded and munificently endowed by Hon. Asa Packer. It lies on the right bank of the river, and its limits, in several directions, already encroach upon the base of the Lehigh mountain. It contains, in addition to the University and steel and iron works named, a number of churches representing the leading religious denominations of the country, and also several elegant private residences, located in the western portion of it.

The old town is located on an elevation on the left bank of the Lehigh river. The newer portion of it especially is laid out in wide and well graded streets, running at right angles with each other, and contains many elegant private residences, besides a number of churches belonging to different religious denominations. Immediately on the bank of the river is Nisky Hill, on which is located a large and beautiful cemetery. Portions of it, as well as the older cemetery near the buildings belonging to the Moravian Church, are marked by the peculiarities of that religious denomination.

A canal and two railroads, run along the river which separates South Bethlehem from Bethlehem proper, one of the latter on each side of the river, namely, the Lehigh Valley and the Lehigh and Susquehanna. At this point also is the terminus of the North Pennsylvania Railroad, which here forms a junction with both of the above roads. They severally traverse a large section of country, dotted along their routes with thriving towns and villages, and with quite a number of large and extensive works, among which, those engaged in the manufacture of iron and steel predominate. The commerce thus created, as well as by the product of the coal and iron mines, which border upon the upper sections of the river, occasions a continual bustle by the pass-

ing and repassing of successive trains. This section of the country constitutes one of the most wealthy and important portions of the State.

NATIONAL THANKSGIVING.

The following proclamation has been issued by the authorities at Washington, appointing Thursday, November 26th, as a day of National Thanksgiving:

By the President of the United States of America.

A PROCLAMATION.

We are reminded by the changing seasons that it is time to pause in our daily avocations and offer thanks to Almighty God for the mercies and abundance of the year which is drawing to a close. The blessings of a free government continue to be vouchsafed to us, the earth has responded to the labor of the husbandman, the land has been free from pestilence, internal order is being maintained, and peace with other powers has prevailed.

It is fitting that at stated periods we should cease from our accustomed pursuits, and from the turmoil of our daily lives, and unite in thankfulness for the blessings of the past, and in the continuation of kindly feelings toward each other. Now, therefore, recognizing these considerations, I, Ulysses S. Grant, President of the United States, do recommend to all citizens to assemble in their respective places of worship on Thursday, the 26th day of November next, and express their thanks for the mercy and favor of Almighty God, and laying aside all political contentions and all secular occupations, to observe such day as a day of rest, thanksgiving and

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this twenty-seventh day of October, in the year one thousand eight hundred and seventy-four, and of the Independence of the United States the ninety-ninth. U. S. GRANT.

By the President:—
HAMILTON FISH, Secretary of State.

We are pleased to find our national authorities thus recognizing our obligations, as a people, to Him, who rules over all, and upon whom we are constantly dependent for life, health, and all things; and urging us to give proper expression to our gratitude in united thanksgiving and praise. At the same time, we cannot forbear renewedly expressing our oft repeated regret, that we, in common with the millions of professing Christians in our land, must again have our Christian sensibilities insulted in the very instrument, which invites us to unite in what to us must be a Christian act, if it is to be participated in at all.

In this official document, there is not the remotest recognition of Christianity; yea, there is rather a studied effort to ignore it throughout. It is better suited to heathenism, where a general Providence simply is acknowledged, than to a Christian country, where, by the prevailing religious character of the people as Christian, all blessings coming from God are acknowledged to be received through our Lord Jesus Christ. Well may the inquiry be started afresh: "Are we a Christian nation?"

This proclamation goes further in the wrong direction than any of its predecessors. It has been customary with some persons to insist, that Chris-

tianity is sufficiently recognized by our government, without having it formally stated in our National Constitution, by the fact, that the Christian Sabbath is recognized and protected by our laws, and that all official documents incorporate in their date, the words, "In the year of our Lord." It will be seen, that the present issue, however, is void even of the last mentioned morsel of comfort. It reads simply, "In the year;" the words, "of our Lord," are omitted. Is this to be regarded as a beginning of what is still further to be done in the same direction? Verily it becomes the friends of Christ to be on their guard, and to see to it, that only men, who are Christian in principle, and not simply in name, are entrusted with the management of the affairs of our country.

Notwithstanding the above grievances, which must be sorely felt by every sensitive Christian heart, we still trust, that the followers of Christ will everywhere evince a proper appreciation of the day, by endeavoring to turn it to profitable account, in a truly Christian way. Let them lay aside all their worldly cares and avocations, and appropriate the day to acts of worship, thanksgiving, and praise, to Almighty God, who giveth us all things bountifully through our Lord Jesus Christ.

MERCERSBURG REVIEW.

The October number of this quarterly made its appearance in due season. It is one of special interest. It opens with an article entitled, "Thoughts on the Reformation," which furnishes much food for reflection to the thoughtful reader. The second article is from the pen of H. P. Laird, Esq., and treats of "The Primitive and Subsequent Relation of Man to the Pre-existent Power." "Progress versus Mechanical Conservatism" has been contributed by the Rev. Isaac E. Graeff. The fourth article, on "Wine and its Use," by Rev. George H. Johnston, endeavors to present a Scriptural and rational view of the subject. In the fifth article, entitled, "The Fourth Article in the Creed, and the Forty-Fourth Question in the Catechism," the Rev. J. I. Swander discusses, with much earnestness and force, Christ's Descent into Hell. "The Tendencies in Modern Christianity," is the subject of the sixth article, by the Rev. Joseph W. Santee. The seventh article contributed by the Rev. Dr. E. V. Gerhart, treats of "Man: His Relation to Nature and to God." A brief review of Dr. Oosterzee's work on Christian Dogmatics closes the number.

Issued by the Reformed Church Publication Board, 907 Arch Street, Philadelphia, at \$3.00 per year in advance. Hereafter, the postage must be prepaid in advance by the publishers. The cost, which is twelve cents per year, will be added to the subscription price. Those, however, who pay up all arrearages, and also for the year 1875, before the 1st of January next, will have the volume sent to them free of postage.

The present is the time for the friends of the Review to exert themselves to secure a prompt payment of past dues, and to increase its circulation. It is

acknowledgedly a live and able publication of its kind, and the need of its continued existence seems to be deeply felt in many quarters. Let all then, who desire it to live, give tangible evidence of the earnestness of their wishes, and aid in giving it a circulation, which shall not only furnish it with a living support, but also, open up to it an extensive sphere for the accomplishment of its mission.

PROCEEDINGS OF SYNOD.

Our report of the proceedings of the Synod of the Reformed Church in the United States, at its last annual sessions in Bethlehem, Pa., published in our last issue, closed with Friday afternoon sessions. We now continue the report from this particular point.

Saturday Morning Session.

Rev. John P. Stein, delegate secundus from the Lebanon Classis, was admitted to the seat occupied by the primarius, Rev. Aaron S. Leinbach.

Rev. Dr. E. V. Gerhart, of Lancaster Classis, Rev. Dr. G. W. Aughinbach, of the Lebanon Classis, Rev. L. C. Herman, of the Goshenhoppen Classis, Rev. S. K. Gross, of the Tohickon Classis, and the Rev. F. K. Levan, of the Pittsburgh Synod, appeared and took their seats as advisory members.

At the last annual sessions of Synod, a resolution had been adopted, requesting the several Boards of the Church to submit their annual reports to Synod on the second day of the sessions, of which action the Corresponding Secretary was instructed to furnish them with official information. In connection with the action of the Synod on the report of the Committee on Minutes of Synod, it was ascertained, that no official information of the action of Synod had been communicated to the Boards, and hence the Synod reiterated its request to the Boards and its instructions to the Corresponding Secretary of Synod.

The Committee on Religious Exercises reported additional appointments, covering Saturday afternoon and evening, Sunday morning, afternoon, and evening, and Monday evening, which were approved.

A report was received from the Rev. Joseph H. Dubbs, delegate to the General Synod of the Evangelical Lutheran Church, and adopted. He stated, that he had attended the biennial meeting of that body convened in Canton, Ohio, in the month of June, 1873, and was very kindly received. On taking leave, he was instructed to bear to this Synod, the warm regards and Christian greetings of the General Synod of the Lutheran Church. Inasmuch, however, as our Synod has become, by its own act, a subordinate body, the usual election of a delegate was quietly omitted, and it may, therefore, be proper to regard the correspondence as peacefully concluded.

The Treasurer of Synod was instructed to pay the expenses of the delegate to the amount of \$27.

It had been made the order of the day at 10 o'clock, this morning, to receive the report of the committee appointed at the previous Synod, of which the Rev. Dr. E. V. Gerhart is chairman, on the semi-centennial anni-

versary of the founding of the Theological Seminary. The committee presented their report, which was received, read, and adopted.

The following is the body of their report:

"Measures looking to the establishment of a Theological Seminary were taken by this Synod, then the only Synod of the German Reformed Church in the United States, as early as the year 1817; but these measures did not issue in positive action whereby the institution was constituted until 1824, when the Synod held its sessions in the town of Bedford, Pa. At this meeting a proposition to locate the projected Institution at Carlisle which included some advantages offered by the Trustees of Dickinson College, was agreed upon, and formal directions were given to a committee appointed for the purpose, to open the institution during the ensuing year. These instructions were carried into effect. The Theological Seminary was opened in Carlisle on the eleventh day of March, 1825, with five students, the Rev. Lewis Mayer, of York, Penn., being the Professor. Of this first class of students there is still one survivor among us, the Rev. John G. Fritchey, who, in the 73d year of his age, is still engaged in preaching the Gospel. At the present time, accordingly, this Synod is holding its fiftieth session after the memorable action at Bedford; and the 11th of March, 1875, will be the fiftieth anniversary of the opening and organization of the Institution, an event which forms a decisive epoch in the history of the Reformed Church in America.

In accordance with a resolution adopted by the Synod at Martinsburg, Va. (in response to a recommendation coming from a Convention of ministers and elders held in Chambersburg, in June, 1870, to celebrate the fiftieth anniversary of the organization of Zion's Classis), we recommend, that the Reformed Church, and particularly that portion of the Church organized under this venerable Synod, celebrate with suitable ceremonies the semi-centennial anniversary of the founding and organization of the Theological Seminary during the ensuing year, 1875; and that the programme of the celebration embrace, among other things, the following particulars:

1. That the Synod hold its next annual sessions in the City of Lancaster, in the First Reformed Church, which is the oldest among the Reformed organizations in that city, and one of the oldest in the entire Reformed communion; and that one day be devoted especially to the observance of the anniversary, the services of that day to be held in the chapel of St. Stephen's church, when two addresses shall be delivered, one on the external history of the institution, and another on the development and progress of the theology that characterizes the life of the Seminary.

2. That this Synod instruct the authorities of the Seminary, at as early a day as possible, to publish a general Register of the Institution, this Register to contain:

- (1.) A complete roll of the members of the Faculty, the members of the Board of Visitors, and the Board of Trustees;
- (2.) A catalogue of all the graduates;

(3.) A catalogue of the Professors and students now composing the Institution;

(4.) An outline of its history, and a brief representation of its present theological status;

(5.) A register of all the graduates living and deceased in alphabetical order, giving date of ordination, pastoral charges served, present location, or the date of death, and any other facts belonging to a full statistical summary.

3. That this Synod recommend to all the pastors to preach a sermon to their people on the origin and history, the necessity and importance, or the efficiency and benefits of the Seminary, on either one, or all these topics as the judgment of every pastor may dictate; and that the discourse be preached on the *seventh*, or *fourteenth* day of March, those being the two Sundays nearest to the 11th of March, 1875.

4. That the pastors be instructed to submit to the consideration of their Consistories respectively, whether they will direct a special collection to be taken for the benefit of the Institution; if the decision be in the affirmative, then the Consistory shall arrange when and how the collection is to be taken, the collection to be regarded as a free-will offering of gratitude to God for the blessings which He has bestowed on the Reformed Church, through the medium of her educational institutions; and the proceeds of such collection to be devoted either to the Permanent, or Building Fund, as individual donors may designate, or as, regarding all undesignated funds, the Consistory may determine.

5. That a circular be addressed to all the pastors and consistories, communicating a copy of this programme and any other action, which Synod may take on the general subject.

6. That an Executive Committee of five be appointed, charged with the duty of superintending the semi-centennial celebration, according to the instructions of this body.

In the opinion of your committee, it should be the chief design of the celebration to revive the memories of the past, to promote a better knowledge throughout the Church of the interior history and progress of the Theological Seminary, and awaken a deeper sense of the importance of the educational institutions of the Church to her growth and prosperity. The funds that may be contributed, should come as a free-will offering from ministers and people, prompted by thankfulness for the blessings which God has bestowed upon them through the instrumentality of this school of divinity."

The following resolutions were adopted:

Resolved, That the Corresponding Secretary be instructed to transmit forthwith a copy of this report to the Synod of the Potomac, with a cordial invitation to unite with this Synod in the contemplated celebration, according to the proposed plan submitted in the report of the committee.

Resolved, That a copy of the report be transmitted to the Synod of Pittsburgh, and that said Synod be cordially invited to unite with this Synod, in the proposed celebration, according to the plan submitted in the report of the committee, and that, inasmuch as the Synod has already adjourned, the

President of said Synod be kindly requested to bring this matter to the attention of the members of Synod, through the several Classes, Consistories, and congregations.

The appointment of persons to deliver the addresses provided for in the report of the committee, was referred to the Committee on Nominations.

The President appointed the Rev. Dr. A. H. Kremer, John S. Stahr, and L. Kryder Evans, and Elder Jacob S. Roath, and G. G. Heilman, as the Executive committee, to whom shall be intrusted the general management of the proposed celebration.

The committee appointed by the Synod of last year to secure the manuscripts of the late Rev. Dr. Harbaugh, for preservation in the archives of the Theological Seminary, reported progress and was continued.

The committee to whom had been referred by the Synod of last year, a resolution relating to the subject of divorce, whose report had been recommended to the committee as enlarged, appeared in Synod, and asked for instructions, as to the particular points upon which they were expected to report. The subject was discussed somewhat at length, evincing more or less diversity of sentiment. Before a decision was reached, the Synod adjourned.

Saturday Afternoon Session.

The subject pending at the close of the morning session was resumed. After some further discussion, the President announced it as his judgment, that the committee should confine themselves to the particular point embodied in the original resolution submitted to it. The judgment of the President was affirmed by the Synod.

The report of the Committee on Minutes of Classes was received and acted upon item by item. It brought a number of things to the attention of Synod. We shall note such matters as may be deemed of general interest.

The Lebanon Classis requested Synod to decide, whether a delegate *primarius* can be appointed a delegate to represent the Synod, whilst his seat is occupied by his *secundus*. The request was referred to a committee consisting of the Rev. Jacob Dahlman, William M. Landis, and Elder Jacob Dunkle.

The Lancaster Classis requested Synod to open a column in the statistical table for Adult Baptisms. The request was granted, and the General Synod overtured to make the arrangement a general one.

The Classis of New York and the German Classis of Philadelphia requested to be dismissed, with a view to the formation of a German Synod in connection with the Classis of West New York and the German Classis of Maryland, as soon as the way shall be opened, as authorized by the General Synod. The request was referred to a committee consisting of the Rev. D. E. Klopp, John Wolbach, and Elder Charles Christman.

The German Philadelphia Classis had acted on a call to the licentiate, M. Noll, from the German Zwingli congregation at Harrisburg, and ordained him as its pastor, which congregation was and still is under the jurisdiction of the Lancaster Classis. Of this act the Lancaster Classis com-

plained, though the German Philadelphia Classis dismissed him to the Lancaster Classis, as soon as they became cognizant of their error. The subject was referred to a committee, consisting of the Rev. William C. Hendrickson, David Rothrock, and Elder Ephraim B. Shuey.

The Philadelphia Classis respectfully requested the Synod to excuse it from complying with the requests of the last Synod, in reference to Missions and Publication. The Synod, after some discussion, adopted a resolution, in which it expresses its regret, that the Philadelphia Classis found itself in a position, which, in its judgment, rendered it necessary to decline acceding to the requests of Synod.

The Goshenhoppen Classis, in accordance with the authority given it by the last annual Synod, divided and organized two Classes. The one is to be known as the Goshenhoppen Classis, as suggested by Synod. The other, however, chose the name of "Tohickon," instead of "Trinity" Classis, which latter name had been suggested by Synod. The organization in both cases, and the change of name in the latter, were approved. In this connection, the committee appointed by the last Synod, to arrange matters between the two Classes, relating to finances and the division of the property of the old Classis, reported that they had attended to their duty, and that all matters had been satisfactorily adjusted.

The German Classis of Philadelphia had been requested to open a correspondence with certain institutions in Germany, with a view to procure German missionaries for our vacant congregations. The Classis attended to this duty, and as the result, two missionaries had already been sent to this country and others are still expected.

The Committee on Overtures reported a communication from the Board of Missions, in which they call the attention of Synod, to the importance of requiring the members of the Board to attend its meetings, and also request Synod to require of its beneficiaries, to labor as missionaries from three to five years, after they have completed their studies, unless specially excused therefrom. The document was referred to the Committee on Missions.

The presence of the Rev. Henry Bachman, of the Moravian Church, was announced.

The Committee on Nominations submitted their report, which, after some amendments, was adopted. The election was ordered to take place on Monday afternoon at 4 o'clock, and the Stated Clerk instructed to have the necessary number of copies of the Nominations printed for the use of Synod.

During the afternoon session, services preparatory to the administration of the Lord's Supper, were held in the German language, in the lecture-room of the church, and those in the English language, were held in the evening. Rev. Wm. H. Groh preached on the former, and the Rev. Geo. H. Johnston, on the latter occasion.

Sunday Services.

The Sacrament of the Lord's Supper was administered in the German language, in the morning and in the English language in the evening. The ser-

mon in connection with the former, was preached by the Rev. J. F. Busche, of New York, and with the latter, by the Rev. Dr. T. C. Porter. The services on both occasions were largely attended, and pervaded by much interest and solemnity. In the afternoon, services were held with the Sunday-school, which was addressed on the occasion by the Revs. Drs. B. Bausman, and Edwin H. Nevin. The Sunday-school is large, and evinces an encouraging degree of prosperity.

Quite a number of the members of Synod were employed during the day in filling the pulpits of other churches in the place and vicinity, and as far as facts come to our knowledge, their services were generally well received.

THE SYNOD OF THE POTOMAC.

The third meeting of the above Synod was held at Hanover, Pa., on the 21st ult. The weather being specially pleasant, and the meeting being in the capacity of a convention, the attendance was quite large. Each of the five Classes of which it is composed, was represented, except the Classis of North Carolina. Although a great deal of business was transacted, some of which was of a very earnest and peculiarly excitable character, there was throughout a marked degree of good brotherly feeling and harmony. Rev. Dr. Callender was chosen to preside, who discharged the duties of his position with marked ability and dignity, holding each definitely to the matter in hand, and bringing all the points to a clear, practical determination.

The discussions generally were distinguished by clearness, dignity and force. We failed to witness that eager impatience, which we had often seen before on occasions of this character, and which detracted so much from the dignity and force of debate. The discussions were characterized by a deliberation and courtesy which made them not only profitable, but also pleasant and popular. The brethren seemed never to be anxious to speak until they had something to say, and when they did take the floor, they felt, that however directly they might antagonize the opinions and policies of each other, they could do this as brethren. We saw no signs of personal ill-feeling, and words of crimination; if there were any such, they were exceedingly few and mild. The day, we may hope, has happily gone by when it was thought that any good end could be attained by the exhibition of an excited spirit, or by the use of harsh and wounding words. Manifestly a better time has come, and we may confidently look for better fruits as growing from our annual ecclesiastical assemblies.

Among the topics which were under earnest discussion, was that of the Publication interest, as represented by the "Messenger." The report of the Board of Publication received the earnest and calm deliberation of the Synod, each member feeling that the time had come for some decisive movement in regard to it. An able report upon this subject, was accordingly submitted, favoring the changes and general action of the Board, which was thoroughly discussed and unanimously adopted, and

the Church was earnestly called upon to come up fully to the help of this great enterprise. We are heartily glad that we may hope for a change 1. in the form of the paper, 2. in its contents (to be purely religious, less selected, and positive in the spirit of love and Christian charity), 3. in the reduction of the subscription price and the opening of the way for a more general circulation throughout the Church.

Missions were also discussed on the basis of a very able report by the Superintendent, and heartily recommended to the liberality of the Church.

The cases of Appeal and Complaint from the decisions of the Maryland Classis touching the Frederick congregation, were fully discussed, and, in the spirit of great calmness, Rev. F. A. Rupley on the one side, and Rev. J. S. Kieffer on the other, leading the way, and it was fully decided, by a large vote, that they could not be sustained.

The interests of the Sunday-school, as reported upon by the Board to which these are specially entrusted, received the earnest attention of the Synod. One whole evening was specially devoted to the hearing of addresses upon this subject, which were delivered in their order, by Rev. J. S. Kieffer, Dr. M. Kieffer, Rev. H. H. W. Hirschman, Rev. J. Ault, Dr. E. E. Higbee, and Dr. D. Gans. The church was crowded, and all seemed to be in full sympathy with the great cause of the young in this view. We doubt not but that great good will be accomplished in this department of our general Christian work, by the agitation which it is now receiving, provided the interest which is thus created be properly guided and made to issue in the practical elucidation and unfolding of our own distinctive Christian faith and Church life. If, however, it should be allowed to expend itself in the vague general plans or systems of teaching which it is now sought, by many, to fix mechanically upon all the Sunday-schools in the land, putting them thus into a straitjacket, destroying for the sake of a dead uniformity, the living diversity which God has enstamped upon children, and ruling out the distinctive positive features of faith, which ought to meet the child with the first opening of its mental being, the whole movement, like many others before it, must end in a failure. We hope for better things in our case; and if we are allowed, would here suggest, that the Board, to whom this interest, for us, is entrusted, make the order of the sacred seasons—lying at the basis of our whole Church life—more fully the principle of their general work. Nothing outside of this, or foreign to it, can be of any abiding significance for us. No system of lessons, that does not all through make full account of the Church Year, whatever may be its merits in other respects, can claim the confidence or respect of our Church.

The members of Synod were universally delighted with the town and surroundings of Hanover. We have no room here for a description of it. Suffice it to say, that the citizens of the place are fully justified in the pride which they feel for the place of their birth or adoption. The members were equally delighted with the warm reception, which they received from the

generous citizens. Hanover is able to entertain several Synods the size of ours. Dr. Zieber's church is large and beautiful. A very fine parsonage, with a beautiful yard attached to it, stands by its side, making things very convenient. The congregation is large, intelligent and substantial—one of the finest in the State; and what is specially charming is, that they are fully identified with the Reformed Church. May God's blessing richly rest on pastor and people! The Synod adjourned on Monday night in pleasant prospects of the future, to meet next time at Winchester, Va. G.

AN IMPORTANT SUGGESTION.

[The following letter, received from a worthy brother in the ministry, who has had large experience in the matter to which he refers, relates to a subject of most vital importance to the interests of our Church, especially in our large cities. It is to be hoped, it will receive a calm, careful, and candid consideration from all to whom it may apply, and end in bringing about active operations in the direction indicated, such as shall secure results highly favorable to the whole Reformed Church.—ED of MESS.]

In an editorial notice of the cornerstone laying of the mission Chapel of Bethlehem Reformed (German) Church, Rev. J. G. Neuber, pastor, in your issue of October 28th, you are pleased to say, that, in thus pre-occupying the territory, at so early a period of the city's progress, in that direction, these German Brethren had set an example worthy of imitation by others, at other points. I presume you meant to apply this remark more particularly to work in this city.

My experience of seven years of hard missionary labor here, amply bears you out in that declaration. My own knowledge, furthermore, of the more immediately northern, as also of the northwest section of Philadelphia, has proven, that the plan intimated above by you, and which is being exemplified by our German brethren, is the true one for us here. There are at this very time, two excellent districts ready for the beginning of enterprises of this kind, by the English branch of our Church. The ground and Chapel of Brother Neuber and his people will cost about \$6,000. I am convinced that this amount would now buy the ground and put a neat Chapel on it at either of the points to which I have referred.

A better investment could not be made, at this time, by the Church anywhere through the Board of Missions. And, if the Board of Missions cannot, why should there not be found one, or more individuals, or congregations, who might singly, or jointly, place this sum at the disposal of the Board, for this purpose? If they did not feel able to donate this sum outright; then, why not buy the ground, build the chapel, etc., under the direction of the Board, take a mortgage (for five or ten years) with a nominal, or at most a very low rate of interest, and thus hold the whole trust for the congregation and the Church at large, until the congregation would be able

to pay off the amount, and take it in their own name?

Where is the man, or the club of men, who will come forward, and in this way make it possible to occupy and cultivate a field, than which there is no better and more ready in the whole Church; and, which, will return a richer and more abundant harvest of good? Not only this, but, now is the time. Soon it will cost twice the amount above stated to make the beginning indicated.

You know, Mr. Editor, and I, who have traveled the whole ground over and over, until my heart has fairly ached, know, how that Philadelphia has been too long neglected. Oh! how the past appeals to the generosity and liberality of the Church to make the honest effort to recover lost ground, at least, in part, in the future.

If we (myself and congregation) only could, we would do it. I fear that if we must wait on our own ability, the golden opportunity will have passed. But there is ability if there is the will, in the Church to do this. Should there be manifested any real disposition to take hold and enter on this work—those engaged in it, will meet with the most cordial sympathy, and receive all the help in our power to give.

Yours, &c.

"THE RIGHTS OF THE PEOPLE."

Much harm is often done by vague general declamation on this subject. It makes the people restive and dissatisfied under government, and causes them frequently to feel, that because they do not govern directly, they have been deprived of their legitimate rights. All agitators of this kind ought to be rebuked, as their efforts can only tend to confusion and anarchy.

The people's rights, except that of revolution, never extend beyond the law. It is important that we should see this clearly. They can have no right to violate the law, or to disregard its commands. Law, although even made by the people, is something, when made, different from themselves, and beyond them, and constitutes their government, involving an authority which they cannot legitimately ignore! This, certainly, is clear. Such, we say, is law, even though it be made by the people themselves. It is a binding power over the people. Still greater, of course, is the authority which this law enshrines, when it is not made by the people, but by God. Such law is the absolute limitation of right on the part of the people. There is here not even the right of revolution or change under any form, and yet there is no turning in it on this account.

Government, whether human or divine, is something beyond the people and over them, and the people have rights only to the extent that the government allows these. It is the duty of the people to obey the law, and there can be no legitimate right in them to transgress it. Majorities, in this view, can have no more rights to do this than the single individual; for these are bound by the law just as absolutely as any single person can be.

The strong can have no advantage, in this view, over the weak. One of the first objects of all governments is to curb the strong and control them. All are bound equally to respect and obey the law. If it be human law, the people may seek by legitimate means to change it. But while it holds as the law, they dare not ignore it or trample it under their feet, and cannot do this without sin and penalty. The people are free only to the extent that they can freely acquiesce in the demands of the law as established, and have rights only to the extent that the law allows—not farther.

The rights of the people in this view are not all alike. They differ according to the nature of the government which is over them. We wish to consider the subject, not in its civil, but ecclesiastical, aspects. Various are the forms of ecclesiastical government, even as are those of the State. The rights of the people are not the same under the government of the Pope, as they are under that of the Episcopos, nor are those under the Episcopos the same as those under the Presbuteros, nor are those under the Presbuteros the same as those under the scheme of Congregationalism. The rights of the people are different in each case. Each scheme of government involves its own limitations, broader or narrower—beyond which there is (within that government) no legitimate right in the people, one or many.

We are concerned more especially here with the Presbyterian policy of government in its relation to what are called the "rights of the people." This is the government of our own Church, and it is important that all who are living under it should understand it.

The "people" are in the congregation. What are their rights in the view of the Presbyterian form of government? We answer: they have not the right to govern directly. This is Congregationalism or Independency. The first expression of governmental authority that meets the people in our Church, is the Presbytery or Consistory. This body, although the people in the congregation select the members that compose it, is not the people. It is something beyond them, and different from them. It is, besides being selected by them, ordained not by them, and made to involve an authority which speaks to each and all alike. The mere fact of its being selected by the people puts it as a body beyond the people. The fact of its becoming ordained, puts it beyond them still farther and in a more absolute sense.

This body cannot be subjected directly to the will of the congregation, either singly or unitedly, either as majorities or minorities. It stands, while it stands at all, beyond both. The people have the right to change it in the way that the law directs in the case, but they have no right to make their will, at any point, tantamount to its authority, or superior to this, or to say that it is bound, at any point, to take the view of the people, when this is expressed respectfully by a petition or in any other form, on the part of a majority, and lay aside their own view. This would destroy its responsible character altogether, and make it a

mere nose of wax to be twisted any way by a wholly outside force. It is the duty of the Consistory respectfully to consider any petition, but it cannot go to the Consistory as a demand, binding that body *nolens volens* to its expressed will. This would be, plainly, to tyrannize over it. The Consistory—no matter what the number of petitioners—is still free to accept or reject, and just as free to do the latter as it can be to do the former.

If this were not so, then, clearly, the authority, in this case, that is, to govern, would not lie in the Consistory, but in the people directly, and this would mean that the people, instead of being governed, govern; that they govern directly and immediately, instead of indirectly through and by a body which stands beyond them in the Lord.

But now, look at the consequences of this view. If the people, in this direct way, have the authority over the Consistory, must they not also, on the same principle, have this authority over the *Classis*, which is the next nearest embodiment of ecclesiastical authority? Certainly. For if the authority of the Consistory is a limitation of their "rights" as a people, because it is something that stands beyond them, and in which they have no say directly, then the *Classis* would, of course, involve, even to a greater degree, the same objectionable feature of limitation, for this is still further beyond the people. If the one, on this account, is tyranny, surely the other cannot be less so, since it is precisely the same outside form of authority, and still farther off. Then it follows, that the direct will of the people, if this is to be governing, rules out not only the Consistory, but also the *Classis*. Here are two bodies gone, because they are not the people. And with these bodies gone, could you have a Synod and a General Synod? Certainly not. If the authority rests with the people directly to govern, or if their will carries in it supreme governing authority, so that everything else must, at the moment of its expression, give way, then the Consistory, the *Classis*, the Synod and the General Synod, must all be swept away; and what remains of Presbyterian government? The authority in the Consistory is precisely the same as that in the *Classis* or the Synod. It is not the will of the people directly, but stands over the direct will of the people and governs it. It is an authority, which protects the people from themselves; equally as much as from others, in which idea you have the deepest and most absolute necessity of all government; for wretched indeed would the people be, if they could be left, even for a brief period, absolutely to the power of their own passions. The one is Congregationalist and the other is Presbyterian government.

We have no room now and here to institute a comparison between these two forms of government, or to show in detail how, although the rights of the people are different in these two forms, they are much more fully and harmoniously realized under the Presbyterian than they are or can be under the Congregational. All that is needful yet to be said is, that, being as we

are under the Presbyterian and not the Congregational government, let us not lose sight of the difference. Let no one, under Presbyterian government, demand for the people congregational rights, or say that, because these are not given or allowed, our Church is tyrannical, or depriving the people of their legitimate rights. This is to confuse and confound and destroy both rights and people together.

G.

For the Reformed Church Messenger.

MEETING OF COMMITTEE ON UNION.

We, the undersigned chairmen of sub-committees composing the Committee of fifteen authorized by the General Synod of the Reformed Church in the United States, at Cincinnati, Ohio, in 1872, to confer with a like committee of the General Synod of the Reformed Church in America, on the subject of Church Union, would hereby respectfully request all the members of our General Committee to convene in the Race Street Reformed Church in Philadelphia, Pa., on Tuesday, November 17th, 1874, at 8 o'clock in the evening, for the purpose of effecting an organization by the election of a Chairman and Secretary, as well as for mutual consultation; and, being organized, to meet in joint session with the committee of the General Synod of the Reformed Church in America, in said church, on Wednesday, November 18th, at 10 o'clock in the morning, with the view of conferring in regard to the subject of union between the said two Churches.

E. V. GERHART, *Synod in the U. S.*ISAAC H. REITER, *Ohio Synod.*H. J. RUETENIK, *Synod of the N. W.*GEO. B. RUSSELL, *Pittsburgh Synod.*J. O. MILLER, *Synod of the Potomac.*
Oct. 22d, 1874.

P. S.—The members of the Committee are Rev. Emanuel V. Gerhart, D. D., John H. A. Bomberger, D. D., Elder Levi Fluck, Revs. Isaac H. Reiter, D. D., Samuel Mease, D. D., George W. Williard, D. D., Herman J. Ruetenik, D. D., Charles T. Martin, S. N. L. Kessler, G. B. Russell, D. D., John I. Swander, Franklin K. Levan, Jacob O. Miller, D. D., Edmund R. Eschbach and elder Israel Laucks.

CHURCH ITEMS.

Littlestown, Pa.—The pastor of this charge, the Rev. John Ault, informs us, that, at the communions just ended in his charge, twenty-six members were added to the church, nearly all of them by confirmation. The church in Littlestown has been greatly enlarged and much improved. This was required by the wants of the congregation resulting from its rapid growth. The church will now comfortably seat about five hundred persons, and it is gratifying to learn, that it is well filled at all the regular services.

It was rededicated a few weeks ago, attended with appropriate services. The pastor was assisted in them by the Rev. Moses Kieffer, D. D., Rev. A. R. Kremer, and Rev. Aaron Spangler. The occasion was one of considerable interest. The congregation is moving

forward prosperously and happily. The pastor feels, that the Lord is their strength!

DEDICATION.

The Lecture Room of the Reformed Church of the Good Shepherd, Boyertown, Pa., will be solemnly set apart to the worship of the Triune God, Providence permitting, on Sunday, the 15th of November. There will be services in connection with the dedication on Saturday previous at 10 o'clock, A. M., 2 o'clock, P. M., and in the evening. The Rev. Charles H. Leinbach, D. D., will preach the dedicatory sermon, on Sunday morning at 10 o'clock. A number of other clergymen from abroad will also be present.

The public is respectfully invited to be present. PASTOR.

ALMANACS FOR 1875.

The Almanacs, both English and German editions, will be sold at the following prices:

1 doz. copies,	\$ 70.
50 copies,	2 75.
100 "	5 25.
144 "	7 25.

When sent by mail, eight cents are to be added for postage. The charges for freight are to be paid by those, to whom they are sent by express. A single copy sent by mail, on the receipt of ten cents.

Address REFORMED CHURCH PUBLICATION BOARD, 907 Arch Street, Philadelphia.

Editor's Table.

BOOK NOTICES.

MAY HORTON, or Life at Aunt Upton's, by the author of "Captain Russell's Watchword." Pp. 531. Boston: Published by Henry Hoyt, No. 9 Cornhill. For sale by Claxton, Remsen, and Haffelfinger, Philada.

The story opens with a scene in school-girl life. Several young girls are planning how their future life shall be spent, but alas! how few of them realize their visions. In many cases our real mission in life is something far different from that which we dream. Our young heroine, in her visions of the far-off future, dwelt upon the fame she might acquire and the good she might do, as a missionary in heathen lands, but her mission lay nearer at hand, and God in His providence soon taught her what He wished her to do.

In her humble and lowly sphere, she carried the meek and quiet spirit of the Christian, and her unobtrusive piety accomplished fruitful results to the glory of God. The lesson inculcated is an important one, which will make us wiser and happier, both for time and eternity, if we give it heed.

MAY.

REUBEN'S TEMPTATION; by the author of "Little Bessie, and how she kept the Wolf from the Door." Pp. 141. Boston: Published by Henry Hoyt, No. 9 Cornhill. For sale by Claxton, Remsen, and Haffelfinger, Philada.

A short story intended to bring out the contrast between the beauty and happiness attendant upon a life of piety, and the selfish, unsatisfying nature of a life devoted wholly to this world. The change wrought in Christopher Raven, the rich proud man of the world, when he yielded his heart to the sweet influences of the gospel is very prettily told, and we also feel much interest in the trials of both Reuben and his little sister, who was truly one of the little ones whom the Saviour loves.

MAY.

THE MISTRESS OF THE MANSE, by J. G. Holland. Pp. 245. New York: Scribner, Armstrong & Co. 1874. Price \$1.50.

Dr. Holland's works, both prose and poetical, have won for themselves many friends in the reading world. There is a touching pathos, a refinement of ideas, a flow of sentiment in such fine sympathetic language, that unconsciously to ourselves, refine and purify the heart as we pore over their pages. They seem to have that "one touch of nature that makes all the world akin." In the present volume, as in almost all the others, he pays a glowing tribute to woman, her influence and sphere. In *Mildred, the Mistress of the Manse*, we find a lovely portrait of a Christian wife and mother. There are many beautiful passages throughout its pages. The key-note of the whole is found in a verse or two of the Prelude:

"In all the crowded universe
There is but one stupendous Word;
And huge and rough, or trimmed and terse,
Its fragments build and undergird
The songs and stories we rehearse."

"And this great Word, all words above,
Including, yet defying all—
Soft as the crooning of a dove,
And strong as the Archangel's call—
Means only this—means only love!"

MAY.

Miscellaneous.

BANKING.

The practice of banking and the establishment of banks belong entirely to the modern world. The nations of antiquity knew nothing about such practices.

In Rome, with all the luxury which the resources of the world poured into her lap, the convenience and cheapness of the commercial methods were unknown. The money, for example, with which the Roman legions were paid, accompanied the army, and consisted of a stone of gold and silver coins, which had to be carefully guarded, and was most difficult of transportation.

The first bank of the modern civilized world was the Bank of Venice, which was founded in 1157. The second bank in Europe was the Bank of Geneva, which was founded in 1345. This bank was projected in 1345, but did not go into practical operation until 1407. The Bank of Barcelona was established in 1401, and Bills of Exchange were said to have been first negotiated here. The Bank of Amsterdam was founded in 1609, as a bank of deposit and test for gold. In 1619 the Bank of Hamburg was founded for performing the same office, for the silver coinage circulating in commerce.

The practice of banking was unquestionably introduced into England by the Italian merchants, who

were acquainted with the method of the art in use in Venice, and who settled in London in considerable numbers about the latter part of the twelfth century, and who most probably entered into relations with the Jews and the goldsmiths, who were at that time the chief money-lenders in England, and even now have not entirely lost their traditional claim to this occupation. In 1694 the Bank of England was established. The originator of the idea of this bank was William Paterson, a Scotchman, who seems to have been a man of very comprehensive mind, and not understood by his contemporaries. He was associated in the direction at first, but soon left it. The subject of a bank had been before discussed in England, during the Commonwealth, and at the first council of trade, which met at Mercers' Hall, after the restoration, a proposition was brought forward for "the establishment of banks and lombards among us as in Holland." When, therefore, Paterson submitted his plan it was immediately accepted. The bank was started with a capital of £1,200,000, which was to be lent to the government, which, in return, guaranteed an annual payment of £100,000 or eight per cent. on the investment, and £4,000 a year for the expenses of the management. The entire stock was subscribed in less than ten days.

In 1790, Alex. Hamilton proposed a plan for the Bank of the United States, and in 1791 the act of incorporation having been passed by Congress, and a charter granted, the Bank went into operation with a capital of \$1,000,000, and continued in active operation until 1811, when, by the limitation of its charter, it wound up its affairs and ended its corporate life. In 1814 another National bank was proposed, but the bill for its incorporation was vetoed by President Madison in 1815. In 1816 the measure again passed Congress, and the Bank of the United States, with a capital of \$35,000,000 went into action.

In 1832 President Jackson refused to sign the bill granting its continuance, and in 1836 it ceased to exist as a government institution by the limitations of its charter.

GOLD DUST.

In the United States mint, in Philadelphia, very large amounts of bullion and foreign gold and silver are melted down each month, assayed and stamped with the image and superscription that constitutes it the current coin of the nation. Some of the processes for saving what would ordinarily seem to be inevitable waste, are curious and suggestive. Very careful attention is paid to gathering it up.

1. *The Impalpable Dust.* To catch these fine particles that fly off in handling, a false net-work iron floor is provided. This is regularly removed, and the tight floor underneath is swept and scrubbed, and the refuse dirt and water are both carefully preserved, so as to make sure of the stray particles of precious metal hidden away in the water and rubbish. The mittens used for handling hot crucibles, the cloths with which the machinery is cleaned, and even the aprons of the workmen, are saved for the same purpose. From these sources from three to ten thousand dollars are annually realized.

2. *The Oxydation or Evaporation.* In melting down the metal very minute particles escape and cling to the chimneys, and lodge upon the roof. To secure this the water from the roof is all run into tanks, from which it is from time to time run off and evaporated. The chimneys are also taken down once a year, and the bricks and mortar carefully and thoroughly cleaned. The sum total from these and similar sources sometimes amounts to twenty thousand dollars in a single year. This aggregate of most minute particles, which at first sight would seem to be essential waste, is wonderful and almost incredible.

Let the simple statement teach us a lesson of economy—the value of the odds and ends of time, of the gold dust of fugitive moments that are usually allowed to run to waste. Our life is made up of exceedingly small points of time. Saving the moments we husband the hours. Hours become days, and days grow apace into months and years.—*Presbyterian at Work.*

THE WAY TO SUCCEED.

Over fifty years ago, a youth working on a farm, asked his father to give him money enough to buy a gun. The old man could not spare it, but the boy, nothing daunted, found an old piece of iron about the place, and in the course of time contrived to make a gun barrel out of it, with the very meagre facilities afforded by a country blacksmith's shop. He had not the materials to make a lock and stock, so he walked to the nearest town and traded for the necessary attachments, and was encouraged by the smith for having made so good a shooter; this gave him the ambition to make another, so he went to cutting out grind-stones from the native rock to raise the money for gun materials: in a short time there was considerable demand for guns of his make. During the French war with Prussia, he was called upon to furnish guns for the army, and in less than eight months he made and delivered to the government of France rifles of a particular pattern, costing five millions of dollars. The same man furnishes rifles now for the United States, South America, Rome, Spain, Egypt, and Japan. His manufactory covers four acres of ground, and he employs twelve hundred men.

Many a youth would have sat down and pouted, thinking over what a hard thing it was he could not get a gun, with hard thoughts against the father for being so stingy. Not so with this young man; he wanted a gun and was determined to have it; the very necessities of his situation stimulated him to the exercise and consequent development of his powers of planning and devising. And such are they, the world over, who achieve noted success.—*Hall's Journal of Health.*

BLENNERHASSETT'S HOME.

The readers of Wirt's description of Blennerhassett's home, the romantic spot ruined by Burr's conspiracy, will be interested in an account given by a writer in the *Cincinnati Commercial*, who has recently visited the island:

"Hardly a vestige remains of this

early elegance. The grounds and shrubbery suffered severely when the Burr troubles culminated, and the Wood county militia vandalized the island. The house, with furniture and library, the out-buildings, gardens, fences, arbors, and summer-houses, all fared hard at the hands of the infuriated and drunken soldiers, and Mrs. Blennerhassett herself, with her children, were set adrift in a boat, and sought refuge among the Putnams on the Ohio shore. The island afterwards reverted to the creditors of Blennerhassett, on account of his indorsements for Burr, and the mansion some years after was destroyed by fire. Nothing now remains but the old well, a portion of the cellar wall, and the stone caps of the gateway. Many of the trees planted by Blennerhassett are still standing; there is a clump of an old orchard, and the remains of a hawthorn hedge near the inlet of the island, where the boats used to be landed. Some giant sycamores are on the island, which we suppose were old in Blennerhassett's time, one of which we measured and found to be thirty-five feet around at some three feet above the roots. Relics of Blennerhassett are also scarce in this region; and the only thing we saw, that formerly belonged to him was a mahogany settee, now in the Putnam mansion. The island is now the property of a Mr. Neal, of Parkersburg."

The key of the door of this mansion is now lying before us, to be presented to the New York Historical Society, from the late Professor Morse, to whom it was given some years ago.—*Eds. N. Y. Observer.*

Agricultural.

POOR MEN AND POOR FARMERS.

The truth which I am now anxious to impress is, that no poor man can afford to be a poor farmer. When I have recommended agricultural improvements, I have often been told that expensive farming will do well enough for rich people, but we who are in moderate circumstances cannot afford it. Now it is not ornamental farming I recommend, but profitable farming. It is true that the amount of a man's capital must fix the limit of his business in agriculture as in everything else. But, however poor you may be, you can afford to cultivate land well, if you can afford to cultivate it at all. It may be out of your power to keep a large farm in a high state of cultivation, but you should rest a part of it, and cultivate a small one. If you are a poor man you cannot afford to raise small crops; you cannot afford to accept a half crop from land capable of yielding a whole one. If you are a poor man, you cannot afford to fence two acres to secure the crop you ought to grow on one acre; you cannot afford to pay or lose the interest on the cost of one hundred acres of land to get the crops that will grow on fifty acres. No man can afford to raise twenty bushels of corn per acre, not even if the land were given him, for twenty bushels per acre will not pay the cost of the miserable cultivation that produces it. No man can afford to cultivate his land in such a manner as will cause it to deteriorate in value. Good farming improves the value of land, and the farmer who manages his farm so as

to get the largest crop it is capable of yielding, increases the value every year.—*Horace Greeley.*

WASTING FERTILIZERS.

A great many collect all the weeds, grass, border-clippings, rakings, and sweepings of lawns and walks, and dump the accumulation in the street, where they aid in promoting the more luxuriant growth of large weeds or worthless grass. All such collections are the cream of the soil. This is particularly true in respect to grass or leaves. But leaves and grass contain a generous proportion of potash silica, and other valuable fertilizing substances, which, if allowed to decay on cultivable ground, would improve its production in proportion to the quantity applied. Leaves will yield a larger percentage of potash than grass. If leaves and grass and all other accumulations of one's yard and walks were spread around fruit-trees of any sort, or around berry-bushes, the decayed vegetable material will not only promote a healthy growth of wood, but will improve the size and fairness of the fruit. All fruit-trees, berry-bushes, and grape-vines need a large supply of potash. If the soil near them is covered every season with leaves and grass the mulching will operate on the productiveness of trees and vines similar to an application of potash. The practice of removing all such accumulations is prompted by the erroneous impression, that grass and weeds, if left on the ground, will take root immediately and grow. If cast into a heap not one will take root, unless the weather be wet and lowering and the soil unusually moist. When lawns are mowed the clippings should be allowed to decay where they grew, for the purpose of maintaining the fertility of the soil.

FEEDING FARM HORSES.

During a discussion on the farm horse at a club in Aberdeenshire, Scotland, the following paper was read by a member:

The feeding of horses is an important point in their management. Many farmers would be great gainers by paying more attention to this matter. Some servants, when they have access to the corn bin, give the horses they have in charge too much corn. Many of them have the erroneous notion that the more corn their horses get the fatter they must be, and instances are not uncommon where more than six bushels a week are given to a single pair. Too much corn indisposes horses from eating other provender, and occasionally subjects them to serious disease. Four bushels of good, sound oats weekly, along with a few Swedish turnips or other roots, and plenty of good straw, will keep a pair of healthy farm horses in good order through the winter, even though they be pretty hard wrought. If, then, such an allowance be sufficient for a pair, it is folly and waste to give them more. Hay may have to be substituted for straw, but no more corn will be necessary to sustain them, even when they have to go "their ten hours" in the busy spring season. If sound and healthy horses, that are doing only fair work, do not keep in good condition with these supplies, the master may inquire whether the carelessness of the groom

be not to blame for it. Horses that are greedy feeders, or that swallow their corn whole, should have it bruised or ground. A little chaff mixed with corn helps to make the horses chew it, and well-chewed is of far more importance than many think. Unless it be well ground and mixed with saliva in their mouths, it is but imperfectly digested in their stomachs, and without perfect digestion there, its full benefit is not obtained.

Acknowledgments.

BENEFICIARY EDUCATION.

Received of Miss Catharine Sweigard, Halifax, Dauphin Co., Pa., \$2 00
S. R. FISHER, Treasurer,

PUBLICATION BOARD.

Received per Rev Dr John Beck, from Miss A Eyerman, Easton, Pa., \$20 00
SAMUEL R. FISHER, Treasurer.

HOME MISSIONS.

Received from D B Mauger, Tregsurer of Goshenhoppen Classis, through Rev S R Fisher, from Rev C Z Weiser, collected in Trinity Reformed church, 32 80
W. H. SEIBERT, Treas.
Harrisburg, Pa.

MESSENGER ACKNOWLEDGMENTS.

November 4, 1874.)

LETTERS RECEIVED.

J Hersh, Rev N C Bressler, Rev F K Levan, D P Whitmeyer, Rev R S Apple, D Miller, J B Heisey, C R Menning, W F Lichtler, M H Mishler, Rev J S Herman, Rev D S Dieffenbacher, Rev D W Wolff, C F Hinckle, Esq, Rev E D Shoemaker, Rev D C Tobias, H S Ludwig, W E Brunner, E J Shope, Rev D P Lefever, L S Geisinger, Esq, A G Greenwald, Rev A J G Dubbs, H Zimmerman, W H Stewart, W T Wangaman, J Meyer, Rev N Z Snyder, Rev M J Kramlich, J D Miller, C F Hinckle, Esq, K A Knees, Rev H F Keener, Rev J McConnell, A Hoover, A S Barnes & Co, Rev J I Swander, Rev D E Shoedler, C Kass, S Kleckner, Rev D F Brendle, D P Whitmeyer, Rev W H Wittenweiler, S Moore, Esq, Rev J O Miller, D D, J G Kuhner, Rev M Bachman, Rev E D Miller, Rev J S Shade, Rev K Brunner, Rev S Schweitzer, "Christian World," Rev J W Love, Rev A C Whitmer (2), Rev J Beck, J B Leinbach, Rev P M Trexler, Rev A J Heller, H Hays, C R Menning B A Fahnestock, J Lichtler, J A Keller, J Heiser, Rev H Daniel (2 sub), F Hardung, Rev W D C Rodrock, J Wertz, Rev L C Edmonds, J F Downey, Rev J W Steinmetz, J Jessop, L E Miller, W H Bates, J Gibson, J H Baird, J H Knipple, St Louis Adv and Pub Co, N W Ayer & Son.

Markets.

PHILADELPHIA MARKETS.

CORRECTED WEEKLY.

(Saturday Oct. 31, 1874.)

FLOUR.

Wheat Flour, Superfine..... \$4.00@4.12 1/2
" Extra..... 5.50@6.25
" Fancy..... 6.75@8.00

Rye Flour..... 5.62 1/2@5.75
Corn Meal..... 4.30@4.90

GRAIN.

Wheat White..... 1.28@1.32
" Red..... 1.10@1.20
Rye..... 1.00@1.07
Corn..... 86@87
Oats..... 58@62
Barley..... 1.40@1.43

SEEDS.

Clover..... (100lbs) 9.00@9.50
Timothy..... 2.60@2.65
Flax..... 1.90@1.95

Plaster.....	3.75@4.00
PROVISIONS.	
Beef, Mess.....	16.00@17.00
Pork, Mess.....	21.00@22.00
Ham.....	14 1/2@15
Butter, store packed.....	20@23
Do. Roll.....	36@38
Do. Goshen.....	40@42
Lard.....	13 1/2@14 1/2
Cheese.....	16@16 1/2
Eggs.....	28@30

GROCERIES.

COFFEE.

Rio..... (gold)	16 1/2@20 1/2
Java..... (gold)	24@27
Laguayra..... (gold)	19@19 1/2

SUGAR.

Cuba.....	8 1/2@9 1/2
Porto Rico.....	8 1/2@9 1/2
Demarara.....	9 1/2@10 1/2

An Involuntary Complaint.—The other day a carman employed to convey some cases of VINEGAR BITTERS to the Hudson Railroad Depot, asked for a glass of that famous restorative before he started. He evidently had not been aware of the nature of the article, for on tasting it, he exclaimed, "this ain't the kind'r Bitters! thought it was—it's a medicine!" He missed the alcoholic flavor to which he was accustomed in his "eye-openers" and "morning tonics," and hence his remark. He was right; VINEGAR BITTERS is not a poisonous intoxicant, but a death-defying vegetable medicine.

EVERY reader of the "Reformed Church Messenger" will receive free a copy of the best Agricultural and Family Newspaper in this Country by addressing Moore's Rural New Yorker, 78 Duane Street, New York.
Nov. 4, '74.-1t.



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Oct. 7, '74.-7t. eow. A.

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Nov. 4, '74. 7t. eow. A.

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A MOST REMARKABLE CURE.

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To SETH HANCE, BALTIMORE, MD.—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1862. Immediately my family physician was summoned, but he could give me no relief from the medicines he prescribed. I then consulted another physician but I seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician; was cupped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever be occupied with and I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and I consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your Pills. I only had two attacks afterward. The last one was on the 5th of April, 1865, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of that distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 536 N. Third Street, Philadelphia, Pa.
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The Surjoined will Answer.
GRENADA, MISS. June 30th.—Seth S. Hance—Dear Sir—You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills.

I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions. He has never had a fit since.

It was through my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life, or at least a good many years. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure.
Yours, etc. C. H. GUY,
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BY HANCE'S EPILEPTIC PILLS

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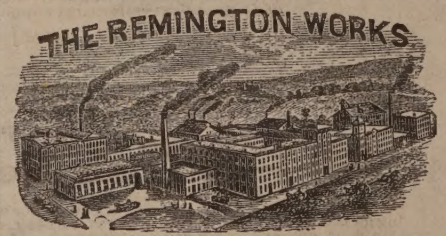
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